









RECOMMENDATIONS

OF

The Plan

OF

THIS TESTAMENT.

HAVING seen proposals for publishing this Edition of our English Testament, we hereby signify our approbation of the *plan*, and recommend it to our Christian friends.

SAMUEL FISHER,	PHILIP C. HAY,
ISAAC V. BROWN,	JOSHUA T. RUSSELL,
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Beside the Reverend Gentlemen mentioned above, the following have also given the *PLAN* their encouragement, either by letter or in private.

J. P. WILSON, D. D. *Philadelphia.*
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ERRATA.

Page 4, at the bottom, for *January*, 1826, read *December*, 1826.

15, line 5th of text, for *sickness* read *sicknesses*.

Dele * Mar. x. 32. John xix. 28.





THE

New Testament.



Newly Arranged.





THE

Bible

NEW TESTAMENT

OF OUR LORD AND SAVIOUR

*707
40*

JESUS CHRIST;

TRANSLATED OUT OF

The Original Greek,

AND WITH THE FORMER TRANSLATIONS DILIGENTLY
COMPARED AND REVISED.

THE TEXT OF THE COMMON TRANSLATION
IS ARRANGED IN PARAGRAPHS, SUCH AS THE SENSE REQUIRES; THE
DIVISIONS OF CHAPTERS AND VERSES BEING NOTED
IN THE MARGIN.

BY JAMES NOURSE:
STUDENT IN THE THEOLOGICAL SEMINARY,
PRINCETON, N. J.

NEW YORK:
PUBLISHED BY G. & C. CARVILL.

1827.

BS2085
1827
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District of New Jersey, to wit:

* L. S. *

BE IT REMEMBERED, That on the first day of December, in the fifty-first year of the Independence of the United States of America, Anno Domini 1826, JAMES NOURSE, of the said District, hath deposited in this office the title of a book, the right whereof he claims as author, in the words following, to wit:

“The New Testament of our Lord and Saviour Jesus Christ; translated out of the original Greek, and with the former translations diligently compared and revised. The text of the common translation is arranged in paragraphs, such as the sense requires; the divisions of chapters and verses being noted in the margin. By James Nourse, Student in the Theological Seminary, Princeton, N. J.”

In conformity to an act of the Congress of the United States, entitled, “An act for the encouragement of learning, by securing the copies of Maps, Charts and Books, to the authors and proprietors of such copies during the times therein mentioned.” And also to the act entitled, “An act supplementary to an act, entitled, An act for the encouragement of learning, by securing the copies of Maps, Charts and Books to the authors and proprietors of such copies, during the times therein mentioned, and extending the benefits thereof to the arts of designing, etching, and engraving historical and other prints.

WM. PENNINGTON,
Clerk of the District of New-Jersey.

PREFACE.

THOSE editions of the Greek Testament, which divide the text into continuous paragraphs, and retain the marks of chapters and verses in the margin, for the purpose of reference, are now most generally used. An arrangement of this kind, is the only one which common sense approves, and affords not a little assistance to those who study the original scriptures.

The design of the present edition of the English Testament, is to present the reader with the word of God, printed in such a way as will assist him in understanding it. How much is gained in this respect, the *use* of the volume will disclose.

That there is any thing *sacred*, in the old divisions, which forbid their change, or even their entire rejection, will be supposed by none, after a consideration of the following facts:—*Chapters* were first used by Hugo De Sancto Caro, about the middle of the 13th century. He projected the first Concordance, and introduced new divisions, more convenient for reference than the old. His chapters were made *without primary regard to the sense* and were cautiously received on that account, for they did not obtain a general use until the middle of the 15th century.—*Verses* are *more* modern. They were invented by Robert Stephens, and first used by him in his edition of the Greek Testament, published the middle of the 16th century, (A. D. 1551.) He made them *solely for the purpose of reference*. Their utility soon gained them a general reception, and by some they were unwarily transferred from the margin, into the body of the text, which was then first broken up, after the common method.

In forming the divisions found in this Testament, the edition the Greek, by Knapp, (3d edition, Halle, 1824,) has been chiefly followed,—sometimes Bengel's are preferred; some

not copied.—Some of the paragraphs begin with a capital letter of a larger size than common, (Mat. i. 1, 18. ii. 1, iii. 1, iv. 1, &c.) to inform the reader that the connexion of such paragraphs with what precedes, is very slight.—Others begin with a capital letter of the common size, to intimate that the connexion is somewhat closer, (Mat. iv. 18, 23, vii. 28, 11.)—Smaller paragraphs than these—being indeed mere subdivisions of the larger—are preceded by a short space left vacant in the line (Mat. i. 6, 12, 17. ii. 16. iii. 7, &c.)—The punctuation seldom differs from the old, so as to alter the sense. Frequently, however, the insertion of a parenthesis, of a dash, (—), or marks of quotation, (“ ”) &c. assists the reader greatly. When the division of the verses could not be marked with sufficient distinctness by the punctuation alone, a small perpendicular dash or stroke (') is inserted a little above the line of the text. (Mat. i. 7, 8, 9. Luke iii. 23—33, &c.)

The analysis of the paragraphs, at the top of the page, has been translated and selected with considerable care, and it is hoped will be found useful. An asterisk (*) in the margin occasionally refers to a *short note on the punctuation*.—*An index of quotations*—*Outline of a harmony of the Gospels*, with other elps, are added. It is hoped that the *utility* of the present volume may obtain for it general circulation. Should it be approved, no care or labour will be spared hereafter, to render it a complete POCKET TESTAMENT.

Princeton, Jan. 1826.

THE GOSPEL OF MATTHEW.

I. 1—17. *The genealogy of Christ. The number of generations from Abraham to Christ are forty-two. Luke iii. 23.*
 I. 18—25. *The conception and birth of Jesus. Joseph's doubts*

THE book of the generation of Jesus Christ the son of David, the son of Abraham. Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren. And Judas begat Phares and Zara of Thamar; and Phares begat Esrom. And Esrom begat Aram; ' and Aram begat Aminadab. And Aminadab begat Naasson; and Naasson begat Salmon. And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth. And Obed begat Jesse; ' and Jesse begat David the king. And David the king begat Solomon of her *that had been the wife* of Urias; ' and Solomon begat Roboam. And Roboam begat Abia; and Abia begat Asa. ' And Asa begat Josaphat; and Josaphat begat Joram. And Joram begat Ozias; ' And Ozias begat Joatham. And Joatham begat Achaz; and Achaz begat Ezekias. And Ezekias begat Manasses; and Manasses begat Amon. And Amon begat Josias; ' and Josias begat Jechonias and his brethren, about the time they were carried away to Babylon. And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel. And Zorobabel begat Abiud; and Abiud begat Eliakim. And Eliakim begat Azor; ' and Azor begat Sadoc. And Sadoc begat Achim; and Achim begat Eliud. And Eliud begat Eleazar; and Eleazar begat Matthan. And Matthan begat Jacob; ' and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ. So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

NOW the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared to him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost, ' and she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. (Now all this was done, that it might be fulfilled

of Mary's chastity removed. Luke i. 26--ii. 20. II. Magi come from the east to Jerusalem, and thence to Bethlehem. The inquietude of Herod. Joseph flies with Jesus into Egypt.

23 which was spoken of the Lord by the prophet, saying, "Be-
 "hold, a virgin shall be with child, and shall bring forth a son,
 "and they shall call his name EMMANUEL,"—which being
 24 interpreted is, God with us.) Then Joseph, being raised
 from sleep, did as the angel of the Lord had bidden him,
 25 and took unto him his wife, ' and knew her not till she had
 brought forth her first-born son : and he called his name
 JESUS.

2 NOW when Jesus was born in Bethlehem of Judea in the
 days of Herod the king, behold, there came wise men from the
 2 east to Jerusalem, ' saying, Where is he that is born King of
 the Jews ? for we have seen his star in the east, and are come
 3 to worship him. When Herod the king had heard *these*
 4 *things*, he was troubled, and all Jerusalem with him, ' and
 when he had gathered all the chief priests and scribes of the
 people together, he demanded of them where Christ should
 5 be born. And they said unto him ; In Bethlehem of Judea :
 6 for thus it is written by the prophet ;—"And thou Bethlehem,
 "in the land of Juda, art not the least among the princes of
 "Juda : for out of thee shall come a Governor, that shall
 7 "rule my people Israel." Then Herod, when he had
 privily called the wise men, inquired of them diligently
 8 what time the star appeared, ' and he sent them to Bethlehem,
 and said, Go, and search diligently for the young child ; and
 when ye have found *him*, bring me word again, that I may
 9 come and worship him also. When they had heard the king,
 they departed ; and lo, the star, which they saw in the east,
 went before them, till it came and stood over where the young
 10 child was. When they saw the star, they rejoiced with ex-
 11 ceeding great joy ; ' and when they were come into the
 house, they saw the young child with Mary his mother, and
 fell down, and worshipped him : and when they had opened
 their treasures, they presented unto him gifts ; gold, and
 12 frankincense, and myrrh. And being warned of God in a
 dream that they should not return to Herod, they departed
 into their own country another way.

13 AND when they were departed, behold, the angel of the
 Lord appeareth to Joseph in a dream, saying, Arise, and take
 the young child and his mother, and flee into Egypt, and be
 thou there until I bring thee word : for Herod will seek the
 14 young child to destroy him. When he arose, he took the
 young child and his mother by night, and departed into
 15 Egypt : ' and was there until the death of Herod : that it
 might be fulfilled which was spoken of the Lord by the
 prophet, saying ; "Out of Egypt have I called my Son."

The massacre of the children at Bethlehem. The return of Joseph, and change of his dwelling place. III. John the Baptist

Then Herod, when he saw that he was mocked of the wise 16
men, was exceeding wroth, and sent forth, and slew all the
children that were in Bethlehem, and in all the coasts thereof,
from two years old and under, according to the time which he
had diligently inquired of the wise men. Then was fulfilled 17
that which was spoken by Jeremy the prophet, saying;—"In 18
"Rama was there a voice heard, lamentation, and weeping,
"and great mourning, Rachel weeping for her children, and
"would not be comforted, because they are not."

But, when Herod was dead, behold, an angel of the Lord ap- 19
peareth in a dream to Joseph in Egypt, ' saying, Arise, and '20
take the young child and his mother, and go into the land of
Israel: for they are dead which sought the young child's life.
And he arose, and took the young child and his mother, and 21
came into the land of Israel. But when he heard that Arche- 22
laus did reign in Judea in the room of his father Herod, he
was afraid to go thither: notwithstanding, being warned of God
in a dream, he turned aside into the parts of Galilee. And 23
he came and dwelt in a city called Nazareth: that it might be
fulfilled which was spoken by the prophets,—He shall be called
a Nazarene.

IN those days came John the Baptist, preaching in the 3
wilderness of Judea, ' and saying, Repent ye; for the king- 2
dom of heaven is at hand. For this is he that was spoken of 3
by the prophet Esaias, saying, "The voice of one crying in
"the wilderness, Prepare ye the way of the LORD, make his
"paths straight." And the same John had his raiment of 4
camel's hair, and a leathern girdle about his loins; and his
meat was locusts and wild honey. Then went out to him 5
Jerusalem, and all Judea, and all the region round about Jordan, ' and were baptized of him in Jordan, confessing their 6
sins. But when he saw many of the Pharisees and Saddu- 7
cees come to his baptism, he said unto them, O generation of
vipers! who hath warned you to flee from the wrath to come?
Bring forth therefore fruits meet for repentance ' and think 8
not to say within yourselves, We have Abraham to our father: 9
for I say unto you, that God is able of these stones to raise up
children unto Abraham. And now also the axe is laid unto 10
the root of the trees: therefore every tree which bringeth not
forth good fruit is hewn down, and cast into the fire. I indeed 11
baptize you with water, unto repentance: but he that cometh
after me is mightier than I, whose shoes I am not worthy to
bear. he shall baptize you with the Holy Ghost, and with 12
fire. Whose fan is in his hand, and he will thoroughly
purge his floor and gather his wheat into the garner; but
he will burn up the chaff with unquenchable fire.

MATTHEW.

commences his ministry. JESUS baptized by him. The Holy Spirit descends from heaven. Mark i. 1. Luke iii. 1. IV. 1—11. Jesus is tempted by the Devil. Mark i. 12, 13. Luke iv. 1. IV. 12—15. John being cast into prison, Jesus departs into Galilee, and there teaches. Peter, Andrew, James, and

13 Then cometh Jesus from Galilee to Jordan unto John, to be bap-
14 tized of him. But John forbade him, saying, I have need to
15 be baptized of thee, and comest thou to me? And Jesus answer-
ing said unto him, Suffer *it to be so* now : for thus it becometh
16 us to fulfil all righteousness. Then he suffered him. ' And
Jesus, when he was baptized, went up straightway out of
the water : and lo, the heavens were opened unto him, and
he saw the Spirit of God descending like a dove, and lighting
17 upon him : ' and lo, a voice from heaven, saying, " This is
" my beloved Son, in whom I am well pleased."

4 **T**HEN was Jesus led up of the Spirit into the wilderness to
2 be tempted of the devil. And when he had fasted forty days
3 and forty nights, he was afterwards a hungered. And when
the tempter came to him, he said, If thou be the Son of God,
4 command that these stones be made bread. But he answered
and said, It is written, " Man shall not live by bread alone,
" but by every word that proceedeth out of the mouth of
5 " God." Then the devil taketh him up into the holy city,
6 and setteth him on a pinnacle of the temple, ' and saith unto
him, If thou be the Son of God, cast thyself down, for it
is written, " He shall give his angels charge concerning thee :
" and in *their* hands they shall bear thee up, lest at any time
7 " thou dash thy foot against a stone." Jesus said unto him,
it is written again, " Thou shalt not tempt the Lord thy
8 " God." Again, the devil taketh him up into an exceeding
high mountain, and sheweth him all the kingdoms of the
9 world, and the glory of them, ' and saith unto him, All these
things will I give thee, if thou wilt fall down and worship me.
10 Then saith Jesus unto him, Get thee hence, Satan ! for it is
written, " Thou shalt worship the Lord thy God, and him
11 " only shalt thou serve." Then the devil leaveth him, and
behold, angels came and ministered unto him.

12 **N**OW, when Jesus had heard that John was cast into prison,
13 he departed into Galilee. And leaving Nazareth, he came
and dwelt in Capernaum, which is upon the sea-coast in the
14 borders of Zabulon and Nephthalim ; that it might be ful-
filled which was spoken by Esaias the prophet, saying,—
15 " The land of Zabulon, and the land of Nephthalim, *by* the
16 " way of the sea, beyond Jordan, Galilee of the Gentiles : ' the
" people which sat in darkness, saw great light ; and to them
" which sat in the region and shadow of death, light is sprung
17 " up." From that time Jesus began to preach, and to say,
Repent : for the kingdom of heaven is at hand.

John, are chosen disciples. Miracles of Christ. Mark i. 14. Luke iv. 14, 15. v. 1. John iv. 43, 44. (V. VII. The discourse of Jesus to his disciples. Luke vi. 20, 49.) V.—The blessings of piety. The office and dignity of the disciples of Jesus.

AND Jesus, walking by the sea of Galilee, saw two brethren, 18
Simon called Peter, and Andrew his brother, casting a net into
the sea ; for they were fishers. And he saith unto them, Fol- 19
low me, and I will make you fishers of men. And they 20
straightway left *their* nets, and followed him. And going on 21
from thence, he saw other two brethren, James *the son of*
Zebedee, and John his brother, in a ship with Zebedee their
father, mending their nets : and he called them. And they 22
immediately left the ship, and their father, and followed him.

AND Jesus went about all Galilee, teaching in their syna- 23
gogues, and preaching the gospel of the kingdom, and healing
all manner of sickness, and all manner of disease among the
people. And his fame went throughout all Syria : and they 24
brought unto him all sick people that were taken with divers
diseases and torments, and those which were possessed with
devils, and those which were lunatic, and those that had the
palsy ; and he healed them

AND there followed him great multitudes of people 25
from Galilee, and *from* Decapolis, and *from* Jerusalem, and
from Judea, and *from* beyond Jordan. And seeing the multi- 5
tudes, he went up into a mountain : and when he was set, his
disciples came unto him. And he opened his mouth, and 2
taught the *u*, saying ; ' Blessed *are* the poor in spirit : for 3
theirs is the kingdom of heaven. Blessed *are* they that 4
mourn : for they shall be comforted. Blessed *are* the meek : 5
for they shall inherit the earth. Blessed *are* they which do 6
hunger and thirst after righteousness : for they shall be filled.
Blessed *are* the merciful : for they shall obtain mercy. 7
Blessed *are* the pure in heart : for they shall see God. 8
Blessed *are* the peace-makers : for they shall be called the 9
children of God. Blessed *are* they which are persecuted for 10
righteousness' sake : for theirs is the kingdom of heaven.
Blessed are ye when *men* shall revile you, and persecute you, 11
and shall say all manner of evil against you falsely, for my
sake. Rejoice, and be exceeding glad, for great *is* your re- 12
ward in heaven : for so persecuted they the prophets which
were before you. Ye are the salt of the earth : but if the 13
salt have lost his savour, wherewith shall it be salted ? it is
thenceforth good for nothing, but to be cast out, and to be
trodden under foot of men. Ye are the light of the world. 14
A city that is set on a hill cannot be hid. ' Neither do men 15
light a candle, and put it under a bushel, but on a candlestick :
and it giveth light unto all that are in the house. Let your 16
light so shine before men, that they may see your good works,

The permanent authority of divine laws. Examples of the true interpretation of the laws :—Of murder—Of quarrels and reconciliation :—Of adultery :—Of divorce :—Of the abuse of the divine laws concerning taking an oath and retaliation—

- 17 and glorify your Father which is in heaven. Think not that I am come to destroy the law, or the prophets : I am not
18 come to destroy, but to fulfil. For verily, I say unto you, till heaven and earth pass, one jot or one tittle shall in no
19 wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven : but whosoever shall do, and teach *them*, the same
20 shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case
21 enter into the kingdom of heaven. Ye have heard that it was said by them of old time, “Thou shalt not kill ; and who-
22 soever shall kill, shall be in danger of the judgment.” But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment : and whosoever shall say to his brother, Raca, shall be in danger of the council : but whosoever shall say, Thou fool, shall be
23 in danger of hell-fire. Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught
24 against thee, leave there thy gift before the altar, and go thy way ; first be reconciled to thy brother, and then come and
25 offer thy gift.—Agree with thine adversary quickly, whilst thou art in the way with him ; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the
26 officer, and thou be cast into prison. Verily, I say unto thee, Thou shalt by no means come out thence, till thou hast paid
27 the uttermost farthing. Ye have heard that it was said by them of old time, “Thou shalt not commit adultery.” But
28 I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his
29 heart. And if thy right eye offend thee, pluck it out, and cast *it* from thee : for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should
30 be cast into hell. And if thy right hand offend thee, cut it off, and cast *it* from thee : for it is profitable for thee that one of thy members should perish, and not *that* thy whole body
31 should be cast into hell. It hath been said, “Whosoever shall put away his wife, let him give her a writing of di-
32 vorcement.” But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery : and whosoever shall marry her that is
33 divorced, committeth adultery. Again, ye have heard that it hath been said by them of old time, “Thou shalt not for-
“swear thyself, but shalt perform unto the Lord thine oaths.”

ting.—Exhortations: to suffer wrong, patiently:—to love our enemies:—to imitate the divine example of benignity and goodness. VI. Of bestowing alms on the poor.—The vanity and ostentation of hypocrites:—Instruction for prayer:—an

But I say unto you, Swear not at all : neither by heaven ; for 34
it is God's throne ; ' nor by the earth ; for it is his footstool : 35
neither by Jerusalem ; for it is the city of the great King :
Neither shalt thou swear by thy head, because thou canst not 36
make one hair white or black. But let your communication 37
be, Yea, yea ; Nay, nay : for whatsoever is more than these
cometh of evil. Ye have heard that it hath been said, "An 38
" eye for an eye, and a tooth for a tooth." But I say unto you, 39
That ye resist not evil : but whosoever shall smite thee on thy
right cheek, turn to him the other also : and if any man will 40
sue thee at the law, and take away thy coat, let him have thy
cloak also :—and whosoever shall compel thee to go a mile, 41
go with him twain.—Give to him that asketh thee, and from 42
him that would borrow of thee, turn not thou away. Ye 43
have heard that it hath been said, " Thou shalt love thy neigh-
bour, and hate thine enemy " But I say unto you, Love 44
your enemies, bless them that curse you, do good to them that
hate you, and pray for them which despitefully use you, and
persecute you ; that ye may be the children of your Father 45
which is in heaven : for he maketh his sun to rise on the evil
and on the good, and sendeth rain on the just and on the un-
just. For if ye love them which love you, what reward have 46
ye ? do not even the publicans the same ? ' and if ye salute 47
your brethren only, what do ye more than others ? do not
even the publicans so ? Be ye therefore perfect, even as your 48
Father which is in heaven is perfect. Take heed that 6
ye do not your alms before men, to be seen of them : other-
wise ye have no reward of your Father which is in heaven.
Therefore, when thou doest *thine* alms, do not sound a trum- 2
pet before thee, as the hypocrites do, in the synagogues, and
in the streets, that they may have glory of men. Verily, I
say unto you, They have their reward. But when thou doest 3
alms, let not thy left hand know what thy right hand doeth ;
' that thine alms may be in secret : and thy Father which 4
seeth in secret, himself shall reward thee openly. And 5
when thou prayest, thou shalt not be as the hypocrites *are* :
for they love to pray standing in the synagogues, and in the
corners of the streets, that they may be seen of men. Veri-
ly, I say unto you, They have their reward. But thou, when 6
thou prayest, enter into thy closet, and when thou hast shut
thy door, pray to thy Father which is in secret : and thy Fa-
ther, which seeth in secret, shall reward thee openly. But 7
when ye pray, use not vain repetitions, as the heathen *do* : for
they think that they shall be heard for their much speaking. 1
Be not ye therefore like unto them. For your Father knoweth 8

Example. What kind of fasting is accepted by God. What are true riches. Heavenly things should be preferred to earthly. The providence of God a sure ground of trust in him.—VII.

9 what things ye have need of before ye ask him.—After this manner therefore pray ye:—Our father which art in heaven,
 10 Hallowed be thy name: ' thy kingdom come: thy will be
 11 done in earth as *it is* in heaven: ' give us this day our daily
 12 bread; ' and forgive us our debts, as we forgive our debtors:
 13 ' and lead us not into temptation, but deliver us from evil.
 For thine is the kingdom, and the power, and the glory, for
 14 ever! Amen. For, if ye forgive men their trespasses, your
 15 heavenly Father will also forgive you: ' but, if ye forgive
 not men their trespasses, neither will your Father forgive
 16 your trespasses. Moreover, when ye fast, be not as the
 hypocrites, of a sad countenance: for they disfigure their
 faces, that they may appear unto men to fast. Verily, I say
 17 unto you, They have their reward. But thou, when thou
 18 fastest, anoint thy head, and wash thy face; that thou appear
 not unto men to fast, but unto thy Father, which is in secret:
 and thy father, which seeth in secret, shall reward thee openly.
 19 Lay not up for yourselves treasures upon earth, where moth
 and rust doth corrupt, and where thieves break through and
 20 steal; but lay up for yourselves treasures in heaven, where
 neither moth nor rust doth corrupt, and where thieves do not
 21 break through nor steal. For where your treasure is, there
 22 will your heart be also. The light of the body is the eye.
 If therefore thine eye be single, thy whole body shall be full of
 23 light. But if thine eye be evil thy whole body shall be full
 of darkness. If therefore the light that is in thee be darkness,
 24 how great *is* that darkness! No man can serve two mas-
 ters: for either he will hate the one, and love the other;
 or else he will hold to the one, and despise the other. Ye can-
 25 not serve God and mammon. Therefore I say unto you,
 Take no thought for your life, what ye shall eat, or what ye
 shall drink; nor yet for your body, what ye shall put on. Is
 26 not the life more than meat, and the body than raiment? Be-
 hold the fowls of the air: for they sow not, neither do they
 reap, nor gather into barns; yet your heavenly Father feed-
 27 eth them. Are ye not much better than they? ' Which of
 28 you by taking thought can add one cubit unto his stature? And
 why take ye thought for raiment? Consider the lilies of the
 field how they grow; they toil not, neither do they spin;
 29 ' and yet I say unto you; that even Solomon in all his glory
 30 was not arrayed like one of these. Wherefore, if God so
 clothe the grass of the field, which to-day is, and to-morrow is
 cast into the oven *shall he* not much more *clothe* you, O ye of
 31 little faith? Therefore take no thought, saying, What shall
 we eat? or, what shall we drink? or, wherewithal shall we be
 32 clothed? ' (for after all these things do the Gentiles seek) for

Care should be taken, lest whilst scrutinizing the faults of others, we forget our own. Of advice given unseasonably. Prayer recommended. A comprehensive rule of duty. The ways to eternal happiness and eternal misery are different. How to distinguish a false teacher. Difference between sincere and

your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his 33 righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow ; for the morrow 34 shall take thought for the things of itself. Sufficient unto the day is the evil thereof. Judge not, that ye be not judged. 7 For with what judgment ye judge, ye shall be judged : and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, 3 but considerest not the beam that is in thine own eye ? Or 4 how wilt thou say to thy brother, Let me pull out the mote out of thine eye ; and behold, a beam is in thine own eye ? Thou hypocrite ! first cast out the beam out of thine own eye ; 5 and then shalt thou see clearly to cast out the mote out of thy brother's eye. Give not that which is holy unto the dogs, 6 neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. Ask, 7 and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you. For every one that asketh, re- 8 ceiveth ; and he that seeketh, findeth ; and to him that knocketh, it shall be opened. Or what man is there of you, whom 9 if his son ask bread, will he give him a stone ? Or if he ask a 10 fish, will he give him a serpent ? If ye then being evil know 11 how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him ! Therefore all things whatsoever ye would that 12 men should do to yo, do ye even so to them ; for this is the law and the prophets. Enter ye in at the strait gate ; for wide is 13 the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat : ' because, strait 14 is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Beware of false prophets, 15 which come to you in sheep's clothing, but inwardly they are ravening wolves. ' Ye shall know them by their fruits. Do 16 men gather grapes of thorns, or figs of thistles ? Even so 17 every good tree bringeth forth good fruit ; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil 18 fruit, neither can a corrupt tree bring forth good fruit. Every 19 tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore, by their fruits ye shall know them. 20 Not every one that saith unto me, Lord, Lord, shall enter into 21 the kingdom of heaven ; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, 22 Lord, Lord, have we not prophesied in thy name ? and in thy name have cast out devils ? and in thy name done many wou-

MATTHEW.

feigned piety. Who should be esteemed truly wise. VIII. 1—17. A leper healed (Mark i. 40. Luke v. 12.) Also the palsied servant of the Centurion, (Luke vii. 1.) and the mother-in-law of Peter; and other sick persons. Mar. i. 29. Luke iv. 38.

23 derful works? And then will I profess unto them; I never
24 knew you: depart from me, ye that work iniquity. Therefore,
whosoever heareth these sayings of mine, and doeth them,
I will liken him unto a wise man, which built his house upon
25 a rock. And the rain descended, and the floods came, and the
winds blew, and beat upon that house; and it fell not: for it
26 was founded upon a rock. And every one that heareth these
sayings of mine, and doeth them not, shall be likened unto a
27 foolish man, which built his house upon the sand. And the
rain descended, and the floods came, and the winds blew, and
beat upon that house; and it fell: and great was the fall of it.
28 AND it came to pass when Jesus had ended these sayings,
29 the people were astonished at his doctrine. For he taught
them as *one* having authority, and not as the scribes.

3 **W**HEN he was come down from the mountain, great mul-
2 tudes followed him. And behold, there came a leper and
worshipped him, saying, Lord, if thou wilt, thou canst make
3 me clean. And Jesus put forth *his* hand, and touched him,
saying, I will; be thou clean. And immediately his leprosy
4 was cleansed. And Jesus saith unto him, See thou tell no
man; but go thy way, show thyself to the priest, and offer the
gift that Moses commanded, for a testimony unto them.
5 AND when Jesus was entered into Capernaum, there came
6 unto him a centurion, beseeching him, ' and saying, Lord, my
servant lieth at home sick of the palsy, grievously tormented.
7,8 And Jesus saith unto him; I will come and heal him. The
centurion answered and said; Lord, I am not worthy that
thou shouldest come under my roof: but speak the word only,
9 and my servant shall be healed. For I am a man under autho-
rity, having soldiers under me: and I say to this *man*, Go, and
he goeth; and to another, Come, and he cometh; and to my
10 servant, Do this, and he doeth *it*. When Jesus heard *it*, he
 marvelled, and said to them that followed, Verily I say unto
11 you, I have not found so great faith, no, not in Israel! And
I say unto you, That many shall come from the east and
west, and shall sit down with Abraham, and Isaac, and Jacob,
12 in the kingdom of heaven; ' but the children of the kingdom
shall be cast out into outer darkness:—there shall be weeping
13 and gnashing of teeth. And Jesus said unto the centurion,
Go thy way; as thou hast believed, *so* be it done unto thee.
And his servant was healed in the self-same hour.
14 AND when Jesus was come into Peter's house, he saw his wife's
15 mother laid, and sick of a fever. And he touched her hand, and
the fever left her: and she arose, and ministered unto them.

VIII. 13.—27. *Humility necessary for discipleship. (Luke ix. 57) A tempest calmed by the word of Christ. Matt. iv. 35. Luke viii. 22* VIII. 28—34. *Two demoniacs cured. Mat. v. 1. Luke viii. 26. IX. 1—8. Christ heals a paralytic, and*

When the even was come, they brought unto him many that were possessed with devils : and he cast out the spirits with *his* word, and healed all that were sick ; ' That it might be fulfilled which was spoken by Esaias the prophet, saying, " Himself took our infirmities, and bare *our* sickness."

NOW when Jesus saw great multitudes about him, he gave commandment to depart unto the other side. And a certain scribe came, and said unto him ; Master, I will follow thee whithersoever thou goest. And Jesus saith unto him ; The foxes have holes, and the birds of the air have nests ; but the Son of man hath not where to lay *his* head. And another of his disciples said unto him, Lord, suffer me first to go and bury my father. But Jesus said unto him, Follow me ; and let the dead bury their dead.

AND when he was entered into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, in-
so much that the ship was covered with the waves : but he was asleep. And his disciples came to *him*, and awoke him, saying, Lord, save us : we perish ! And he saith unto them, Why are ye fearful, O ye of little faith ? Then he arose, and rebuked the winds and the sea ; and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him !

AND when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God ? art thou come hither to torment us before the time ? And there was a good way off from them a herd of many swine, feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine : and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them, fled, and went their ways into the city, and told every thing ; and what was befallen to the possessed of the devils. And behold, the whole city came out to meet Jesus : and when they saw him, they besought *him* that he would depart out of their coasts.

AND he entered into a ship, and passed over, and came into his own city. And behold, they brought to him a man sick of

freed himself from the suspicion of impiety. Mark ii. 1. Luke v. 17. IX. 9—17. Matthew called. The Pharisees are offended with Christ. He answers some disciples of John, who questioned him about fasting. Mark ii. 14. Luke v. 27. IX. 18—26. The daughter of Jairus restored to life. The woman who was diseased with an issue, healed. Mark

the palsy, lying on a bed : and Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer ; thy sins be forgiven thee. And behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus, knowing their thoughts, said ; Wherefore think ye evil in your hearts ? For whether is easier to say, Thy sins be forgiven thee ; or to say, Arise, and walk ? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thy house. And he arose, and departed to his house. But when the multitude saw it, they marvelled, and glorified God, which had given such power unto men.

9 AND as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom : and he saith unto him, Follow me. And he arose and followed him. 10 And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners ? But when Jesus heard that, he said unto them ; They that be whole need not a physician, but they that are sick. 13 But go ye and learn what that meaneth, I will have mercy, and not sacrifice : for I am not come to call the righteous, but sinners to repentance. 14 THEN came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not ? And Jesus said unto them ; Can the children of the bride-chamber mourn, as long as the bridegroom is with them ? but the days will come, when the bridegroom shall be taken from them, and then shall they fast. No man putteth a piece of new cloth unto an old garment : for that which is put in to fill it up, taketh from the garment, and the rent is made worse. Neither do men put new wine into old bottles : else the bottles break, and the wine runneth out, and the bottles perish : but they put new wine into new bottles, and both are preserved.

18 WHILE he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead : but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples. (And behold, a woman which was diseased with an issue of blood twelve years, came be-

v. 22. *Luke viii. 41. IX. 27—33. Two blind men restored to sight: a dumb man, possessed of a devil, is healed. The pitiable condition of the Jewish people. X. Power given to the Apostles: their names. Their first circuit through*

hind him, and touched the hem of his garment. For she 21
said within herself, If I may but touch his garment, I shall be
whole. But Jesus turned him about, and when he saw her, 22
he said, Daughter, be of good comfort: thy faith hath made
thee whole. And the woman was made whole from that
hour.) And when Jesus came into the ruler's house, 23
and saw the minstrels and the people making a noise,
' he said unto them, Give place! for the maid is not dead, but 24
sleepeth. And they laughed him to scorn. ' But when the 25
people were put forth, he went in, and took her by the hand:
and the maid arose. And the fame hereof went abroad into 26
all that land.

AND when Jesus departed thence, two blind men fol- 27
lowed him, crying, and saying, *Thou* son of David, have mercy
on us. And when he was come into the house, the blind men 28
came to him: And Jesus saith unto them, Believe ye that i am
able to do this? They said unto him, Yea, Lord. ' Then 29
touched he their eyes, saying, According to your faith, be it
unto you. And their eyes were opened; and Jesus straitly 30
charged them, saying, See *that* no man know *it*. But they, 31
when they were departed, spread abroad his fame in all that
country.

AS THEY went out, behold, they brought to him a dumb man 32
possessed with a devil. And when the devil was cast out, the 33
dumb spake: and the multitudes marvelled, saying, It was
never so seen in Israel! But the Pharisees said, He casteth 34
out devils, through the prince of the devils.

AND Jesus went about all the cities and villages, teaching in 35
their synagogues, and preaching the gospel of the kingdom, and
healing every sickness, and every disease among the people.
But when he saw the multitudes, he was moved with compas- 36
sion on them, because they fainted, and were scattered abroad,
as sheep having no shepherd. Then saith he unto his disciples;
The harvest truly is plenteous, but the labourers are few. 37
Pray ye therefore the Lord of the harvest, that he will send
forth labourers into his harvest.

AND when he had called unto *him* his twelve disciples, he 10
gave them power *against* unclean spirits, to cast them out,
and to heal all manner of sickness, and all manner of disease.
Now the names of the twelve apostles are these; The first, Si- 2
mon, who is called Peter, and Andrew his brother; James *the*
son of Zebedee, and John his brother; ' Philip, and Bartholo- 3
mew; Thomas, and Matthew the publican; James *the* son of
Alpheus, and Lebbeus, whose surname was Thaddæus; ' Simon 4
the Canaanite, and Judas Iscariot, who also betrayed him.

Judea. Instructions relative to their duties. The assistance of God is promised them, and they are exhorted to bear persecution for the cause of Christ patiently. The protection

5 These twelve Jesus sent forth, and commanded them, saying,
 6 Go not into the way of the Gentiles, and into *any* city of the Sa-
 7 maritans enter ye not. But go rather to the lost sheep of the
 8 house of Israel. And as ye go, preach, saying, The kingdom
 9 of heaven is at hand. Heal the sick, cleanse the lepers, raise
 10 the dead, cast out devils: freely ye have received, freely give.
 11 Provide neither gold, nor silver, nor brass in your purses;
 12 'nor scrip for *your* journey, neither two coats, neither shoes,
 13 nor yet staves:—for the workman is worthy of his meat.
 14 And into whatsoever city or town ye shall enter, inquire who
 15 in it is worthy; and there abide till ye go thence. And when
 16 ye come into a house, salute it. And if the house be worthy,
 17 let your peace come upon it: but if it be not worthy, let your
 18 peace return to you. And whosoever shall not receive you,
 19 nor hear your words, when ye depart out of that house, or
 20 city, shake off the dust of your feet. Verily, I say unto you,
 21 It shall be more tolerable for the land of Sodom and Gomor-
 22 rha, in the day of judgment, than for that city. Behold, I
 23 send you forth as sheep in the midst of wolves: be ye there-
 24 fore wise as serpents, and harmless as doves. But beware of
 25 men: for they will deliver you up to the councils, and they
 26 will scourge you in their synagogues: and ye shall be brought
 27 before governors and kings for my sake, for a testimony against
 28 them and the Gentiles. But when they deliver you up, take
 29 no thought how or what ye shall speak; for it shall be given
 30 you in that same hour what ye shall speak. For it is not ye
 that speak, but the Spirit of your Father which speaketh in
 you. And the brother shall deliver up the brother to death,
 and the father the child: and the children shall rise up against
 their parents, and cause them to be put to death. And ye
 shall be hated of all *men* for my name's sake: but he that en-
 dureth to the end shall be saved. But when they persecute
 you in this city, flee ye into another. For verily I say unto
 you, Ye shall not have gone over the cities of Israel till the Son
 of man be come. The disciple is not above *his* master, nor
 the servant above his lord. It is enough for the disciple that
 he be as his master and the servant as his lord. If they have
 called the master of the house Beelzebub, how much more
 shall they call them of his household. Fear them not there-
 fore. For there is nothing covered, that shall not be reveal-
 ed: and hid, that shall not be known. What I tell you in
 darkness, *that* speak ye in light: and what ye hear in the ear,
that preach ye upon the house-tops. And fear not them
 which kill the body, but are not able to kill the soul: but
 rather fear him which is able to destroy both soul and body in
 hell. Are not two sparrows sold for a farthing? and one of
 them shall not fall on the ground without your Father. But

of God promised. XI. John sends two of his disciples to Jesus. Christ's testimony concerning John's character and

the very hairs of your head are all numbered. Fear ye not 31
therefore, ye are of more value than many sparrows.—
Whosoever therefore shall confess me before men, him will I 32
confess also before my Father which is in heaven. But whoso- 33
ever shall deny me before men, him will I also deny before my
Father which is in heaven.—Think not that I am come to send 34
peace on earth; I came not to send peace, but a sword. For I am 35
come to set a man at variance against his father, and the daugh-
ter against her mother, and the daughter-in-law against her
mother-in-law. And a man's foes *shall be* they of his own 36
household. He that loveth father or mother more than me, 37
is not worthy of me: and he that loveth son or daughter
more than me, is not worthy of me. And he that taketh not 38
his cross, and followeth after me, is not worthy of me. He 39
that findeth his life shall lose it: and he that loseth his life
for my sake, shall find it.—He that receiveth you, re- 40
ceiveth me; and he that receiveth me, receiveth him that
sent me. He that receiveth a prophet in the name of a pro- 41
phet, shall receive a prophet's reward; and he that receiveth
a righteous man in the name of a righteous man, shall receive
a righteous man's reward. And whosoever shall give to 42
drink unto one of these little ones, a cup of cold *water* only,
in the name of a disciple, verily, I say unto you, he shall in
no wise lose his reward.

AND it came to pass when Jesus had made an end of com-11
manding his twelve disciples, he departed thence to teach and
to preach in their cities.

NOW when John had heard in the prison the works of 2
Christ, he sent two of his disciples, ' and said unto him, Art 3
thou he that should come, or do we look for another? Jesus 4
answered and said unto them, Go and show John again those
things which ye do hear and see:—The blind receive their 5
sight, and the lame walk, the lepers are cleansed, and the
deaf hear, the dead are raised up, and the poor have the gos-
pel preached to them. And blessed is *he* whosoever shall not 6
be offended in me. And as they departed, Jesus began to 7
say unto the multitudes concerning John, What went ye out
into the wilderness to see? A reed shaken with the wind?
' But what went ye out for to see? A man clothed in soft rai- 8
ment? Behold, they that wear soft *clothing* are in king's houses.
But what went ye out for to see? A prophet? yea, I say unto 9
you, and more than a prophet. For this is *he* of whom it is 10
written, "Behold, I send my messenger before thy face,
"which shall prepare thy way before thee." Verily, I say 11
unto you, Among them that are born of women, there hath
not risen a greater than John the Baptist: notwithstanding,

mission. (Lu. vii. 18.) Wo denounced on the cities of Galilee. The poor and humble chosen by God. Lu. x. 13, 15, 21. XII. The Sabbath not violated by acts of necessity and mercy.

- he that is least in the kingdom of heaven, is greater than he.
- 12 And from the days of John the Baptist, until now, the kingdom of heaven suffereth violence, and the violent take it by
- 13 force. For all the prophets and the law prophesied until
- 14 John. And if ye will receive *it*, this is Elias which was
- 15 for to come. He that hath ears to hear, let him hear.
- 16 'But whereunto shall I liken this generation? It is like unto
- children sitting in the markets, and calling unto their fel-
- 17 lows, 'and saying, We have piped unto you, and ye have
- not danced; We have mourned unto you, and ye have not la-
- 18 mented. For John came neither eating nor drinking, and
- 19 they say, He hath a devil. The Son of man came eating and
- drinking, and they say, Behold a man gluttonous, and a wine-
- 20 bibber, a friend of publicans and sinners. But Wisdom is jus-
- tified of her children. Then began he to upbraid the
- cities wherein most of his mighty works were done, because
- 21 they repented not. Wo unto thee, Chorazin! wo unto thee,
- Bethsaida! for if the mighty works which were done in you
- had been done in Tyre and Sidon, they would have repented
- 22 long ago in sackcloth and ashes. But I say unto you, It shall
- be more tolerable for Tyre and Sidon at the day of judgment,
- 23 than for you. And thou, Capernaum, which art exalted unto
- heaven, shalt be brought down to hell: for if the mighty
- works which have been done in thee, had been done in So-
- 24 dom, it would have remained until this day. But I say
- unto you, That it shall be more tolerable for the land of So-
- dom in the day of judgment, than for thee.
- 25 AT that time Jesus answered and said, I thank thee, O Fa-
- ther, Lord of heaven and earth, because thou hast hid these
- things from the wise and prudent, and hast revealed them
- 26 unto babes. Even so, Father, for so it seemed good in thy
- 27 sight! All things are delivered unto me of my Father; and
- no man knoweth the Son, but the Father; neither knoweth
- any man the Father, save the Son, and *he* to whomsoever the
- 28 Son will reveal *him*. Come unto me, all ye that labour,
- 29 and are heavy laden, and I will give you rest. Take my
- yoke upon you, and learn of me: for I am meek and lowly
- 30 in heart; and ye shall find rest unto your souls. For my yoke
- is easy, and my burden is light.
- 12 AT that time Jesus went on the sabbath-day through the
- corn, and his disciples were a hungered, and began to pluck
- 2 the ears of corn, and to eat. But when the Pharisees saw *it*,
- they said unto him, Behold, thy disciples do that which is not
- 3 lawful to do upon the sabbath-day. But he said unto them;
- Have ye not read what David did when he was a hungered,

The Pharisees seek to kill Christ. (Ma. ii. 23.—iii. 12. Lu. vi. 1.) A blind and dumb demoniac cured. The calumny of the Jews

and they that were with him? how he entered into the 4
house of God, and did eat the show-bread, which was not law-
ful for him to eat, neither for them that were with him, but 5
only for the priests? Or have ye not read in the law how that
on the sabbath-days the priests in the temple profane the sab- 6
bath, and are blameless? But I say unto you, that in this
place is *one* greater than the temple. But if ye had known 7
what *this* meaneth, "I will have mercy, and not sacrifice,"
ye would not have condemned the guiltless. For the Son of 8
man is Lord even of the sabbath-day.

AND when he was departed thence, he went into their syna- 9
gogue. And behold, there was a man which had *his* hand 10
withered. And they asked him, saying, Is it lawful to heal
on the sabbath-days? that they might accuse him. And he 11
said unto them, What man shall there be among you, that
shall have one sheep, and if it fall into a pit on the sabbath- 12
day, will he not lay hold on it, and lift *it* out? How much
then is a man better than a sheep! wherefore it is lawful to
do well on the sabbath-days. Then saith he to the man, 13
Stretch forth thy hand. And he stretched *it* forth; and *it*
was restored whole, like as the other. Then the Phari- 14
sees went out, and held a council against him, how they might
destroy him.

BUT when Jesus knew *it*, he withdrew himself from 15
thence: and great multitudes followed him, and he healed
them all. And charged them that they should not make him 16
known: That it might be fulfilled which was spoken by 17
Esaias the prophet, saying, "Behold my servant, whom I 18
"have chosen; my beloved, in whom my soul is well pleas-
"ed: I will put my Spirit upon him, and he shall show judg-
"ment to the Gentiles. He shall not strive, nor cry; neither 19
"shall any man hear his voice in the streets. A bruised 20
"reed shall he not break, and smoking flax shall he not
"quench, till he send forth judgment unto victory. And in 21
"his name shall the Gentiles trust."

THEN was brought unto him one possessed with a devil, 22
blind and dumb; and he healed him, insomuch that the blind
and dumb both spake and saw. And all the people were 23
amazed, and said, Is not this the son of David? But when 24
the Pharisees heard *it*, they said, This *fellow* doth not cast
out devils, but by Beelzebub the prince of the devils. And 25
Jesus knew their thoughts, and said unto them, Every king-
dom divided against itself, is brought to desolation; and every
city or house divided against itself, shall not stand. And if 26
Satan cast out Satan, he is divided against himself; how shall
then his kingdom stand? And if I by Beelzebub cast out de- 27
vils, by whom do your children cast *them* out? therefore they

refuted. Of the unpardonable sin. The Pharisees and others rebuked for seeking a sign. The true friends of Jesus deline-

- 28 shall be your judges. But if I cast out devils by the Spirit of
 29 God, then the kingdom of God is come unto you. Or else,
 how can one enter into a strong man's house, and spoil his
 goods, except he first bind the strong man? and then he will
 30 spoil his house. He that is not with me, is against me; and
 31 he that gathereth not with me, scattereth abroad. Where-
 fore I say unto you, All manner of sin and blasphemy shall
 be forgiven unto men: but the blasphemy *against the Holy*
 32 *Ghost* shall not be forgiven unto men. And whosoever
 speaketh a word against the Son of man, it shall be forgiven
 him: but whosoever speaketh against the Holy Ghost, it shall
 not be forgiven him, neither in this world, neither in the
 33 *world* to come. Either make the tree good, and his fruit
 good; or else make the tree corrupt, and his fruit corrupt:
 34 for the tree is known by *his* fruit. O generation of vipers!
 how can ye, being evil, speak good things? for out of the
 35 abundance of the heart, the mouth speaketh. A good
 man, out of the good treasure of the heart, bringeth forth
 good things: and an evil man, out of the evil treasure,
 36 bringeth forth evil things. But I say unto you, That every
 idle word that men shall speak, they shall give account
 37 thereof in the day of judgment. For by thy words thou
 shalt be justified, and by thy words thou shalt be condemned.
 38 THEN certain of the scribes and of the Pharisees answered,
 39 saying, Master, we would see a sign from thee. But he an-
 swered and said to them, An evil and adulterous generation
 seeketh after a sign, and there shall no sign be given to it, but
 40 the sign of the prophet Jonas. For as Jonas was three days
 and three nights in the whale's belly: so shall the Son of man
 be three days and three nights in the heart of the earth.
 41 The men of Nineveh shall rise in judgment with this genera-
 tion, and shall condemn it: because they repented at the
 preaching of Jonas; and behold, a greater than Jonas *is* here.
 42 The queen of the south shall rise up in the judgment with this
 generation, and shall condemn it: for she came from the ut-
 termost parts of the earth to hear the wisdom of Solomon;
 43 and behold, a greater than Solomon *is* here. When the
 unclean spirit is gone out of a man, he walketh through dry
 44 places, seeking rest, and findeth none. Then he saith, I will
 return into my house from whence I came out; and when he
 45 is come, he findeth *it* empty, swept, and garnished. Then
 goeth he, and taketh with himself seven other spirits more
 wicked than himself, and they enter in and dwell there: and
 the last *state* of that man is worse than the first. Even so shall
 it be also unto this wicked generation.
 46 WHILE he yet talked to the people, behold, *his* mother and
 his brethren stood without, desiring to speak with him.

ated. *Mark*, iii. 20—35. *Luke* xi. 14—36. viii. 19—21. XIII. 1—52. *Parable of the sower, (its explanation,)*—of the

Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

THE same day went Jesus out of the house, and sat by the sea-side. And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. And he spake many things unto them in parables, saying;—Behold, a sower went forth to sow. And when he sowed, some seeds fell by the way-side; and the fowls came and devoured them up. Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth; and when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them. But other fell into good ground, and brought forth fruit, some a hundred-fold, some sixty-fold, some thirty-fold. Who hath ears to hear, let him hear!

AND the disciples came, and said unto him; Why speakest thou unto them in parables? He answered and said unto them; Because it is given unto you to know the mysteries of the kingdom of heaven; but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing, see not; and hearing, they hear not; neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, “By hearing ye shall hear, and not understand; and seeing ye shall see, and shall not perceive: for this people’s heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.” But blessed are your eyes, for they see: and your ears, for they hear. For, verily, I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wick-

tares and wheat,—of the grain of mustard seed,—of the lea-

ed one, and catcheth away that which was sown in his heart.
 20 This is he which received seed by the way-side. ' But he
 that received the seed into stony places, the same is he
 21 that heareth the word, and anon with joy receiveth it; yet
 hath he not root in himself, but dureth for a while: for when
 tribulation or persecution ariseth because of the word, by and
 22 by he is offended. He also that received seed among the thorns,
 is he that heareth the word; and the care of this world, and
 the deceitfulness of riches choke the word, and he becometh
 23 unfruitful. But he that received seed into the good ground,
 is he that heareth the word, and understandeth it; which also
 beareth fruit, and bringeth forth, some a hundred-fold, some
 sixty, some thirty.

24 ANOTHER parable put he forth unto them, saying, The
 kingdom of heaven is likened unto a man which sowed good
 25 seed in his field: but while men slept, his enemy came and
 26 sowed tares among the wheat, and went his way. But when
 the blade was sprung up, and brought forth fruit, then ap-
 27 peared the tares also. So the servants of the householder
 came and said unto him, Sir, didst not thou sow good seed in
 28 thy field? from whence then hath it tares? He said unto
 them, An enemy hath done this. The servants said unto
 29 him, Wilt thou then that we go and gather them up? But he
 said, Nay; lest while ye gather up the tares, ye root up also
 30 the wheat with them. Let both grow together until the har-
 vest: and in the time of harvest I will say to the reapers,
 Gather ye together first the tares, and bind them in bundles
 31 to burn them: but gather the wheat into my barn. Another

parable put he forth unto them, saying, The kingdom
 of heaven is like to a grain of mustard-seed, which a man
 32 took, and sowed in his field: which indeed is the least of all
 seeds: but when it is grown, it is the greatest among herbs,
 and becometh a tree, so that the birds of the air come and
 33 lodge in the branches thereof. Another parable spake
 he unto them; The kingdom of heaven is like unto leaven,
 which a woman took, and hid in three measures of meal, till
 the whole was leavened.

34 ALL these things spake Jesus unto the multitude in para-
 35 bles; and without a parable spake he not unto them; ' that
 it might be fulfilled which was spoken by the prophet, saying,
 " I will open my mouth in parables; I will utter things which
 " have been kept secret from the foundation of the world."

36 THEN Jesus sent the multitude away, and went into the
 house: and his disciples came unto him, saying, Declare unto
 37 us the parable of the tares of the field. He answered and said
 unto them; He that soweth the good seed is the Son of
 38 man; ' the field is the world; the good seed are the children
 of the kingdom; but the tares are the children of the wicked

ven, (*explanation of the parable of the tares,*)—of the treasure,—of the merchant,—of the net. Mark iv. 1. Luke viii. 4. XIII. 53—58. Christ slighted by his countrymen. Mark

one; ' the enemy that sowed them is the devil; the harvest 39
is the end of the world; and the reapers are the angels. As 40
therefore the tares are gathered and burned in the fire; so
shall it be in the end of this world. The Son of man shall 41
send forth his angels, and they shall gather out of his king-
dom all things that offend, and them which do iniquity: and 42
shall cast them into a furnace of fire: there shall be wailing
and gnashing of teeth. Then shall the righteous shine forth 43
as the sun in the kingdom of their Father. Who hath ears to
hear, let him hear! Again; The kingdom of heaven is like 44
unto treasure hid in a field; the which when a man hath
found, he hideth, and for joy thereof goeth and selleth all
that he hath, and buyeth that field. Again; The kingdom 45
of heaven is like unto a merchantman seeking goodly
pearls; who, when he had found one pearl of great price, 46
went and sold all that he had, and bought it. Again; The 47
kingdom of heaven is like unto a net, that was cast into the sea,
and gathered of every kind: which, when it was full, they 48
drew to shore, and sat down, and gathered the good into ves-
sels, but cast the bad away.—So shall it be at the end of 49
the world: the angels shall come forth, and sever the wick-
ed from among the just, ' and shall cast them into the fur- 50
nace of fire: there shall be wailing and gnashing of teeth.

Jesus saith unto them, Have ye understood all these things? 51
They say unto him, Yea, Lord. ' Then said he unto them, 52
Therefore every scribe *which is* instructed unto the kingdom
of heaven, is like unto a man *that is* a householder, which
bringeth forth out of his treasure *things* new and old.

AND it came to pass, *that* when Jesus had finished 53
these parables, he departed thence. And when he was come 54
into his own country, he taught them in their synagogues, in-
somuch that they were astonished, and said, Whence hath this
man this wisdom, and *these* mighty works? Is not this the 55
carpenter's son? is not his mother called Mary? and his
brethren, James, and Joses, and Simon, and Judas? And
his sisters, are they not all with us? Whence then hath 56
this *man* all these things? And they were offended in him. 57
But Jesus said unto them, A prophet is not without honour,
save in his own country, and in his own house. And he did 58
not many mighty works there, because of their unbelief.

AT that time Herod the Tetrarch heard of the fame of 14
Jesus, ' and said unto his servants, This is John the Baptist; he 2
is risen from the dead; and therefore mighty works do show
forth themselves in him. For Herod had laid hold on 5
John, and bound him, and put *him* in prison for Herodias'

vi. 1. (*Luke iv. 16.*) XIV. 1—13. *Herod beheads John.*
Mark vi. 14. Luke ix. 7. XIV. 14—36. The multitude fed
with five loaves and two fishes. Christ walks on the sea.

4 sake, his brother Philip's wife. For John said unto him, It
 5 is not lawful for thee to have her. And when he would have
 put him to death, he feared the multitude, because they
 6 counted him as a prophet. But when Herod's birth-day was
 kept, the daughter of Herodias danced before them, and
 7 pleased Herod : whereupon he promised with an oath to give
 8 her whatsoever she would ask. And she, being before in-
 structed of her mother, said, Give me here John Baptist's
 9 head in a charger. And the king was sorry ; nevertheless,
 for the oath's sake, and them which sat with him at meat, he
 10 commanded *it* to be given *her*. And he sent, and beheaded
 11 John in the prison. And his head was brought in a charger,
 12 and given to the damsel : and she brought *it* to her mother.
 And his disciples came, and took up the body, and buried it,
 13 and went and told Jesus. When Jesus heard *of it*, he
 departed thence by ship into a desert place apart : and when
 the people had heard *thereof*, they followed him on foot out
 of the cities.

14 **AND** Jesus went forth, and saw a great multitude, and
 was moved with compassion toward them, and he healed their
 15 sick. And when it was evening, his disciples came to him,
 saying, This is a desert place, and the time is now past ; send
 the multitude away, that they may go into the villages, and
 16 buy themselves victuals. But Jesus said unto them, They
 17 need not depart ; give ye them to eat. And they say unto
 18 him, We have here but five loaves, and two fishes. He said,
 19 Bring them hither to me. And he commanded the multi-
 tude to sit down on the grass, and took the five loaves, and
 the two fishes, and looking up to heaven, he blessed, and
 brake, and gave the loaves to *his* disciples, and the disciples
 20 to the multitude. And they did all eat, and were filled, and
 21 they took up of the fragments that remained twelve baskets
 full. And they that had eaten were about five thousand men,
 besides women and children.

22 **AND** straightway Jesus constrained his disciples to get into
 a ship, and to go before him unto the other side, while he sent
 23 the multitudes away. And when he had sent the multitudes
 away, he went up into a mountain apart to pray : and when
 24 the evening was come, he was there alone. But the ship was
 now in the midst of the sea, tossed with waves : for the wind
 25 was contrary. And in the fourth watch of the night Jesus went
 26 unto them, walking on the sea. And when the disciples saw
 him walking on the sea, they were troubled, saying, It is a
 27 spirit ; and they cried out for fear. But straightway Jesus spake
 unto them, saying, Be of good cheer ; it is I ; be not afraid.

Other miracles. Mar. vi. 30. Luke ix. 10. John vi. 1. XV. 1—20. The Pharisees reprov'd on account of their tradi-

And Peter answered him and said, Lord, if it be thou, bid me 28
come unto thee on the water. ' And he said, Come. And 29
when Peter was come down out of the ship, he walked on
the water to go to Jesus. But when he saw the wind boiste- 30
rous, he was afraid; and beginning to sink, he cried, saying,
Lord, save me! And immediately Jesus stretched forth *his* 31
hand, and caught him, and said unto him, O thou of little faith,
wherefore didst thou doubt? And when they were come into 32
the ship, the wind ceased. Then they that were in the ship 33
came and worshipped him, saying, Of a truth thou art the Son
of God.

AND when they were gone over, they came into the land of 34
Gennesaret. And when the men of that place had knowledge 35
of him, they sent out into all that country round about, and
brought unto him all that were diseased; and besought him, 36
that they might only touch the hem of his garment: and as
many as touched were made perfectly whole.

THEN came to Jesus scribes and Pharisees, which were 15
of Jerusalem, saying,—Why do thy disciples transgress the 2
tradition of the elders? for they wash not their hands when
they eat bread. But he answered and said unto them, Why 3
do ye also transgress the commandment of God by your tradi-
tion? For God commanded, saying, “Honour thy father 4
“and mother:” and, “He that curseth father or mother, let
“him die the death.” But ye say, Whosoever shall say to 5
his father or *his* mother, *It is a gift*, by whatsoever thou
mightest be profited by me; and honour not his father or his 6
mother, *he shall be free*. Thus have ye made the command-
ment of God of none effect by your tradition. Ye hypocrites, 7
well did Esaias prophesy of you, saying:—“This people 8
“draweth nigh unto me with their mouth, and honoureth me
“with *their* lips; but their heart is far from me. But in vain 9
“they do worship me, teaching *for* doctrines the command-
“ments of men.” And he called the multitude, and said 10
unto them, Hear, and understand: Not that which goeth into 11
the mouth defileth a man; but that which cometh out of the
mouth, this defileth a man.—Then came his disciples, and said 12
unto him, Knowest thou that the Pharisees were offended after
they heard this saying? But he answered and said, Every 13
plant, which my heavenly Father hath not planted, shall be
rooted up. Let them alone: they be blind leaders of the 14
blind; and if the blind lead the blind, both shall fall into the
ditch. Then answered Peter and said unto him, Declare 15
unto us this parable. And Jesus said, Are ye also yet without 16
understanding? Do not ye yet understand, that whatsoever 17

tions. Mark vii. 1. XV. 21—39. *Jesus cures the daughter of a woman of Canaan, and multitudes beside. Four thousand fed with seven loaves and a few fishes* Mar. vii. 24.—

entereth in at the mouth goeth into the belly, and is cast out
18 into the draught? But those things which proceed out of the
mouth come forth from the heart; and they defile the man.
19 For out of the heart proceed evil thoughts, murders, adul-
teries, fornications, thefts, false witness, blasphemies:—
20 These are *the things* which defile a man: but to eat with un-
washed hands defileth not a man.

21 **THEN** Jesus went thence and departed into the coasts of
22 Tyre and Sidon. And behold, a woman of Canaan came out
of the same coasts, and cried unto him, saying, Have mercy
on me, O Lord, *thou* son of David! my daughter is grievously
23 vexed with a devil. ' But he answered her not a word. And
his disciples came and besought him, saying, Send her away;
24 for she crieth after us. But he answered and said, I am
25 not sent but *unto* the lost sheep of the house of Israel. Then
26 came she and worshipped him, saying, Lord, help me! But
he answered and said, It is not meet to take the children's
27 bread and to cast *it* to dogs. And she said, Truth, Lord:
yet the dogs eat of the crumbs which fall from their masters'
28 table. Then Jesus answered and said unto her, O woman!
great *is* thy faith: be it unto thee even as thou wilt. And
her daughter was made whole from that very hour.

29 **AND** Jesus departed from thence, and came nigh unto the
sea of Galilee; and went up into a mountain, and sat down
30 there. And great multitudes came unto him, having with
them *those that were* lame, blind, dumb, maimed, and many
others, and cast them down at Jesus' feet; and he healed
31 them: insomuch that the multitudes wondered, when they
saw the dumb to speak, the maimed to be whole, the lame to
walk, and the blind to see: and they glorified the God of
32 Israel. Then Jesus called his disciples *unto him*, and
said: I have compassion on the multitude, because they con-
tinue with me now three days, and have nothing to eat: and I
will not send them away fasting, lest they faint in the way.
33 And his disciples say unto him, Whence should we have so
much bread in the wilderness, as to fill so great a multitude?
34 'And Jesus saith unto them, How many loaves have ye? And
35 they said, Seven, and a few little fishes. And he commanded
36 the multitude to sit down on the ground. And he took the
seven loaves and the fishes, and gave thanks, and brake
them, and gave to his disciples, and the disciples to the multi-
37 tude. And they did all eat, and were filled: and they took
38 up of the broken *meat* that was left seven baskets full. And
they that did eat were four thousand men, besides women and
39 children. And he sent away the multitude, and took
ship, and came into the coasts of Magdala.

viii. 10. XVI. 1—12. *Christ answers those who desired a sign, and warns his disciples against the doctrines of the Pharisees.* Mar. viii. 11. XVI. 13—28. *The faith of Peter and*

THE Pharisees also and the Sadducees came, and, tempt- 16
ing, desired him that he would show them a sign from heaven.
He answered and said unto them, When it is evening, ye say, 2
It will be fair weather: for the sky is red. And in the morn- 3
ing, *It will be foul weather to-day: for the sky is red and*
lowering. O ye hypocrites! ye can discern the face of the
sky; but can ye not discern the signs of the times? A wicked 4
and adulterous generation seeketh after a sign; and there
shall no sign be given unto it, but the sign of the prophet Jonas.
And he left them, and departed.

AND when his disciples were come to the other side, they 5
had forgotten to take bread. Then Jesus said unto them, 6
Take heed and beware of the leaven of the Pharisees and of
the Sadducees. And they reasoned among themselves, say- 7
ing, *It is because we have taken no bread.* Which when Jesus 8
perceived, he said unto them, O ye of little faith, why reason
ye among yourselves, because ye have brought no bread?
Do ye not yet understand? neither remember the five loaves 9
of the five thousand, and how many baskets ye took up?
'neither the seven loaves of the four thousand, and how many 10
baskets ye took up? How is it that ye do not understand 11
that I spake *it* not to you concerning bread, that ye should be-
ware of the leaven of the Pharisees and of the Sadducees?
Then understood they how that he bade *them* not beware of 12
the leaven of bread, but of the doctrine of the Pharisees and
of the Sadducees.

WHEN Jesus came into the coasts of Cesarea Philippi, 13
he asked his disciples, saying, Who do men say that I, the Son,
of man, am? And they said, Some say that thou art John the 14
Baptist: some, Elias; and others Jeremias, or one of the
prophets. He saith unto them, But who say ye that I am? 15
And Simon Peter answered and said, Thou art the Christ, the 16
Son of the living God. And Jesus answered and said unto 17
him, Blessed art thou, Simon Bar-jona: for flesh and blood
hath not revealed it unto thee, but my Father which is in
heaven. And I say also unto thee, That thou art Peter, and 18
upon this rock I will build my church: and the gates of hell
shall not prevail against it. And I will give unto thee the keys 19
of the kingdom of heaven: and whatsoever thou shalt bind on
earth shall be bound in heaven; and whatsoever thou shalt
loose on earth, shall be loosed in heaven. Then charged he 20
his disciples that they should tell no man that he was Jesus the
Christ.

FROM that time forth began Jesus to show unto his disci- 21

his fellow disciples. Christ foretells his sufferings and death, and points out the duty and temper of his true disciples. Mar. viii. 27.—ix. 1. Luke ix. 18. XVII. 1—23. Transfigura-

ples, how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be
 22 killed, and be raised again the third day. Then Peter took
 him, and began to rebuke him, saying, Be it far from thee,
 23 Lord : this shall not be unto thee. But he turned, and said
 unto Peter, Get thee behind me, Satan ; thou art an offence
 unto me : for thou savourest not the things that be of God,
 but those that be of men.
 24 THEN said Jesus unto his disciples, If any man will come
 after me, let him deny himself, and take up his cross, and
 25 follow me. For whosoever will save his life, shall lose it :
 and whosoever will lose his life for my sake, shall find it :
 26 (for what is a man profited, if he shall gain the whole world,
 and lose his own soul ? or what shall a man give in exchange
 27 for his soul ?) For the Son of man shall come in the glory of
 his Father, with his angels ; and then he shall reward every
 28 man according to his works. Verily I say unto you, There
 be some standing here, which shall not taste of death, till
 they see the Son of man coming in his kingdom.

17 AND after six days, Jesus taketh Peter, James, and
 John his brother, and bringeth them up into a high mountain
 2 apart, ' and was transfigured before them : and his face did
 shine as the sun, and his raiment was white as the light.
 5 And behold, there appeared unto them Moses and Elias talk-
 4 ing with him. Then answered Peter, and said unto Jesus,
 Lord, it is good for us to be here : if thou wilt, let us make
 here three tabernacles ; one for thee, and one for Moses, and
 5 one for Elias. While he yet spake, behold, a bright cloud
 overshadowed them : and behold, a voice out of the cloud,
 which said,—‘ This is my beloved Son, in whom I am
 6 ‘ well pleased : hear ye him.’—And when the disciples
 7 heard it, they fell on their face, and were sore afraid. And
 Jesus came and touched them, and said, Arise, and be not
 8 afraid. And when they had lifted up their eyes, they saw
 9 no man, save Jesus only. And as they came down from the
 mountain, Jesus charged them, saying, Tell the vision to no
 man, until the Son of man be risen again from the dead.
 10 And his disciples asked him, saying, Why then say the
 11 scribes, that Elias must first come ? And Jesus answered
 and said unto them, Elias truly shall first come, and restore
 12 all things : ' but I say unto you, That Elias is come already,
 and they knew him not, but have done unto him whatsoever
 they listed ; likewise shall also the Son of man suffer of them.
 13 Then the disciples understood that he spake unto them of
 John the Baptist.

tion of Christ. A lunatic and demoniac cured. Christ again predicts his death and resurrection. Mar. ix. 2. Luke ix. 28. XVII. 24—27. Christ and Peter pay tribute. XVIII. Ambition and pride condemned; modesty, humility, and for-

AND when they were come to the multitude, there came 14
to him a *certain* man kneeling down to him, and saying,
' Lord, have mercy on my son; for he is lunatic, and sore 15
vexed; for oft-times he falleth into the fire, and oft into the
water. And I brought him to thy disciples, and they could 16
not cure him. Then Jesus answered and said, O faithless and 17
perverse generation! how long shall I be with you? how long
shall I suffer you? bring him hither to me. And Jesus re- 18
buked the devil, and he departed out of him: and the child
was cured from that very hour. Then came the disciples to 19
Jesus apart, and said, Why could not we cast him out? And 20
Jesus said unto them, Because of your unbelief: for verily I
say unto you, if ye have faith as a grain of mustard-seed, ye
shall say unto this mountain, Remove hence to yonder place;
and it shall remove; and nothing shall be impossible unto you.
Howbeit, this kind goeth not out, but by prayer and fasting. 21

AND while they abode in Galilee, Jesus said unto them, 22
The Son of man shall be betrayed into the hands of men:
' and they shall kill him, and the third day he shall be raised 23
again. And they were exceeding sorry.

AND when they were come to Capernaum, they that re- 24
ceived tribute-money, came to Peter, and said, Doth not your
Master pay tribute? ' He saith, Yes. And when he was 25
come into the house, Jesus prevented him, saying, What
thinkest thou, Simon? of whom do the kings of the earth take
custom or tribute? of their own children, or of strangers?
' Peter saith unto him, Of strangers. Jesus saith unto him, 26
Then are the children free. ' Notwithstanding, lest we should 27
offend them, go thou to the sea, and cast a hook, and take up
the fish that first cometh up: and when thou hast opened his
mouth, thou shalt find a piece of money: that take, and give
unto them for me and thee.

AT the same time came the disciples unto Jesus, saying, 13
Who is the greatest in the kingdom of heaven? And Jesus 2
called a little child unto him, and sat him in the midst of them,
' and said, Verily, I say unto you, Except ye be converted, 3
and become as little children, ye shall not enter into the king-
dom of heaven. Whosoever therefore shall humble himself 4
as this little child, the same is greatest in the kingdom of hea-
ven. And whoso shall receive one such little child in my 5
name, receiveth me. But, whoso shall offend one of these 6
little ones which believe in me, it were better for him that a
millstone were hanged about his neck, and *that* he were

- 7 drowned in the depth of the sea. Wo unto the world because of offences ! for it must needs be that offences come ; but wo
8 to that man by whom the offence cometh ! Wherefore, if thy hand or thy foot offend thee, cut them off, and cast *them* from thee ; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into
9 everlasting fire. And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes, to be cast into
10 hell-fire. Take heed that ye despise not one of these little ones : for I say unto you, That in heaven their angels do
11 always behold the face of my Father which is in heaven. For
12 the Son of man is come to save that which was lost. How think ye ? If a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray ?
13 And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not
14 astray. Even so it is not the will of your Father which is in
15 heaven, that one of these little ones should perish. Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone : if he shall hear thee,
16 thou hast gained thy brother. But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two
17 or three witnesses every word may be established. And if he shall neglect to hear them, tell *it* unto the church : but if he neglect to hear the church, let him be unto thee as a heathen
18 man and a publican. Verily, I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven : and whatsoever ye shall loose on earth, shall be loosed in heaven.
19 Again ; I say unto you, That if two of you shall agree on earth, as touching any thing that they shall ask, it shall be
20 done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.
- 21 THEN came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him ? till seven
22 times ? Jesus saith unto him, I say not unto thee, until seven
23 times ; but, until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king which would take
24 account of his servants. And when he had begun to reckon, one was brought unto him which owed him ten thousand ta-
25 lents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he
26 had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with
27 me, and I will pay thee all. Then the lord of that servant was

of the two debtors. *Mark ix. 33. Luke ix. 46 .xvii. 1. XIX. 1—15. Of divorce and marriage. (Mark x. 1.) Jesus bless-*

moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him a hundred pence : and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not : but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant ! I forgave thee all that debt, because thou desiredst me : shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee ? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

AND it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea, beyond Jordan. And great multitudes followed him, and he healed them there.

THE Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause ? And he answered and said unto them, Have ye not read, that he which made them at the beginning, made them male and female, and said, 'For this cause shall a man leave father and mother, and shall cleave to his wife : and they twain shall be one flesh ?' Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away ? He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives : but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery : and whoso marrieth her which is put away, doth commit adultery. His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. But he said unto them, All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, which were so born from their mother's womb : and there are some eunuchs, which were made eunuchs of men : and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

THEN were there brought unto him little children, that he

*es little children. Mark x. 13. Luke xviii. 15. XIX. 16.—
XX. 16. Conversation of Christ with the rich young man ;
the danger of riches ; recompense of the disciples of Jesus.
(Mark x. 17. Luke xviii. 18.) Parable of the labourers in*

should put *his* hands on them, and pray : and his disciples re-
buked them. But Jesus said, Suffer little children, and forbid them not, to come unto me : for of such is the kingdom of
heaven. And he laid *his* hands on them, and departed thence.

AND behold, one came and said unto him, Good Master,
what good thing shall I do that I may have eternal life ? And
he said unto him, Why callest thou me good ? *there is none*
good but one, *that is*, God : but if thou wilt enter into life,
keep the commandments. He saith unto him, Which ? Jesus
said ;—" Thou shalt do no murder ;"—" Thou shalt not
commit adultery ;"—" Thou shalt not steal ;"—" Thou shalt
not bear false witness ;"—" Honour thy father and *thy* mo-
ther,"—and,—" Thou shalt love thy neighbour as thyself."
The young man saith unto him, All these things have I kept
from my youth up : what lack I yet ? Jesus said unto him,
If thou wilt be perfect, go *and* sell that thou hast, and give to
the poor, and thou shalt have treasure in heaven : and come
and follow me. But when the young man heard that saying,
he went away sorrowful : for he had great possessions.

THEN said Jesus unto his disciples, Verily, I say unto you,
That a rich man shall hardly enter into the kingdom of hea-
ven. And again I say unto you, It is easier for a camel to go
through the eye of a needle, than for a rich man to enter into
the kingdom of God. When his disciples heard *it*, they were
exceedingly amazed, saying, Who then can be saved ? But Je-
sus beheld *them*, and said unto them, With men this is impos-
sible, but with God all things are possible. Then answered
Peter, and said unto him, Behold, we have forsaken all,
and followed thee ; what shall we have therefore ? And Je-
sus said unto them, Verily, I say unto you, That ye which
have followed me, in the regeneration, when the Son of man
shall sit in the throne of his glory, ye also shall sit upon
twelve thrones, judging the twelve tribes of Israel. And
every one that hath forsaken houses, or brethren, or sisters,
or father, or mother, or wife, or children, or lands, for my
name's sake, shall receive a hundred-fold, and shall in-
herit everlasting life. But many *that are* first shall be
last, and the last *shall be* first.

For the kingdom of hea-
ven is like unto a man *that is* a householder, which went out
early in the morning to hire labourers into his vineyard. And
when he had agreed with the labourers for a penny a day, he
sent them into his vineyard. And he went out about the third
hour, and saw others standing idle in the market-place, and
said unto them, Go ye also into the vineyard ; and whatso-
ever is right, I will give you. And they went their way.

the vineyard. XX. 17—28. The death and resurrection of Christ, foretold again. (Mar. x. 32. Luke xviii. 31.) Christ's answer to Salome's request for her sons. Mark x. 35.

Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive. So when evening was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first. And when they came that *were hired* about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received *it*, they murmured against the good man of the house, ' saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take *that* thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? is thine eye evil because I am good? So the last shall be first, and the first last:—For many be called, but few chosen.

AND Jesus going up to Jerusalem, took the twelve disciples apart in the way, and said unto them, ' Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him*; and the third day he shall rise again.

THEN came to him the mother of Zebedee's children, with her sons, worshipping *him*, and desiring a certain thing of him. ' And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but, to sit on my right hand, and on my left, is not mine to give, but [*it shall be given*] to them for whom it is prepared of my Father. And when the ten heard *it*, they were moved with indignation against the two brethren. But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they

XX. 29—34. *Two blind men cured, near Jericho. Mark x. 46. Luke xviii. 35. XXI. 1—22. Christ triumphantly, but in an humble manner, enters Jerusalem. He drives*

26 that are great exercise authority upon them. But it shall not
27 be so among you: but whosoever will be great among you, let
28 him be your minister:—and whosoever will be chief among
you, let him be your servant: even as the Son of man
came not to be ministered unto, but to minister, and to give
his life a ransom for many.

29 **AND** as they departed from Jericho, a great multitude
30 followed him. And behold, two blind men sitting by the
way-side, when they heard that Jesus passed by, cried out,
31 saying, Have mercy on us, O Lord, *thou* son of David! And
the multitude rebuked them, because they should hold their
peace: but they cried the more, saying, Have mercy on us,
32 O Lord, *thou* son of David! And Jesus stood still, and called
33 them, and said, What will ye that I shall do unto you? They
34 say unto him, Lord, that our eyes may be opened. So Jesus
had compassion *on them*, and touched their eyes: and immediately
their eyes received sight, and they followed him.

21 **AND** when they drew nigh unto Jerusalem, and were
come to Bethphage, unto the mount of Olives, then sent Jesus
2 two disciples, ' saying unto them, Go into the village over
against you, and straightway ye shall find an ass tied, and a
3 colt with her: loose *them*, and bring *them* unto me. And if
any *man* say aught unto you, ye shall say, The Lord hath
4 need of them; and straightway he will send them.—(All
this was done, that it might be fulfilled which was spoken by
5 the prophet, saying; "Tell ye the daughter of Zion, Be-
hold, thy King cometh unto thee, meek, and sitting upon an
6 " ass, and a colt the foal of an ass.")—And the disciples went,
7 and did as Jesus commanded them, ' and brought the ass and
the colt, and put on them their clothes, and they set *him*
8 thereon. And a very great multitude spread their garments
in the way; others cut down branches from the trees, and
9 strewed *them* in the way. And the multitudes that went be-
fore, and that followed, cried, saying, Hosanna to the Son of
David! Blessed *is* he that cometh in the name of the Lord!
10 Hosanna in the highest! And when he was come into
11 Jerusalem, all the city was moved, saying, Who is this? And
the multitude said, This is Jesus the prophet of Nazareth of
12 Galilee. And Jesus went into the temple of God, and cast
out all them that sold and bought in the temple, and over-
threw the tables of the money-changers, and the seats of them
13 that sold doves, ' and said unto them, It is written, "My
" house shall be called the house of prayer, but ye have made
14 " it a den of thieves." And the blind and the lame came to
15 him in the temple; and he healed them. And when the

the merchants and money changers out of the temple. The fig-tree blasted. Mar. xi. 1. Lu. xix. 28. John xii. 12. (ii. 13.) XXI. 23—46. Jesus silences the Jews who captiously interrogated him. Parable of the two sons :— of the hired

chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David ! they were sore displeased, ' and said 16 unto him, Hearest thou what these say ? And Jesus saith unto them, Yea : have ye never read, " Out of the mouth of babes " and sucklings thou hast perfected praise ?" And he left 17 them, and went out of the city into Bethany, and he lodged there.

Now, in the morning, as he returned into the city, he hun- 18 gered. And when he saw a fig-tree in the way, he came to 19 it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away. And when the disci- 20 ples saw *it*, they marvelled, saying, How soon is the fig-tree withered away ! Jesus answered and said unto them, Verily, 21 I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig-tree, but also, if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea ; it shall be done. And all things whatsoever ye 22 shall ask in prayer, believing, ye shall receive.

AND when he was come into the temple, the chief priests 23 and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things ? and who gave thee this authority ? And Jesus answered and 24 said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. The baptism of John, whence was it ? from heaven, 25 or of men ? And they reasoned with themselves, saying, If we shall say, From heaven ; he will say unto us, Why did ye not then believe him ? But if we shall say, Of men ; we fear the 26 people : for all hold John as a prophet. And they answered 27 Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things. But what think ye ? A *certain* man had two sons ; and he 28 came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not ; but afterward he 29 repented, and went. And he came to the second, and said 30 likewise. And he answered and said, I *go*, sir : and went not. Whether of them twain did the will of *his* father ? 31 They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in 32 the way of righteousness, and ye believed him not : but the publicans and the harlots believed him : and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

*vineyard. Mar. xi. 27 —xii. 12 Lu. xx. 1. XXII. 1—14.
Parable of the marriage feast. XXII. 15—22. Jesus answers*

- 33 Hear another parable ; There was a certain householder,
which planted a vineyard, and hedged it round about, and dig-
ged a wine-press in it, and built a tower, and let it out to hus-
34 bandmen, and went into a far country : and when the time
of the fruit drew near, he sent his servants to the husbandmen,
35 that they might receive the fruits of it And the husbandmen
took his servants, and beat one, and killed another, and ston-
36 ed another. Again he sent other servants more than the
37 first : and they did unto them likewise. But last of all, he sent
unto them his son, saying, They will reverence my son.
38 But when the husbandmen saw the son, they said among
themselves, This is the heir ; come, let us kill him, and let
39 us seize on his inheritance. And they caught him, and cast
40 him out of the vineyard, and slew him. When the lord there-
fore of the vineyard cometh, what will he do unto those hus-
41 bandmen ? ' They say unto him, He will miserably destroy
those wicked men, and will let out his vineyard unto other
husbandmen, which shall render him the fruits in their sea-
42 sons. Jesus saith unto them, Did ye never read in the scrip-
tures, "The stone which the builders rejected, the same is
43 "become the head of the corner : this is the Lord's doing, and
"it is marvellous in our eyes ?" Therefore say I unto you,
The kingdom of God shall be taken from you, and given to a
44 nation bringing forth the fruits thereof. And whosoever shall
fall on this stone, shall be broken : but on whomsoever it shall
fall, it will grind him to powder.
- 45 AND when the chief priests and Pharisees had heard his pa-
46 rables, they perceived that he spake of them. But when they
sought to lay hands on him, they feared the multitude, because
they took him for a prophet.
- 22 AND Jesus answered and spake unto them again by para-
2 bles, and said, ' The kingdom of heaven is like unto a certain
3 king, which made a marriage for his son, ' and sent forth his
servants to call them that were bidden to the wedding : and
4 they would not come. Again, he sent forth other servants,
saying, Tell them which are bidden, Behold, I have prepared
my dinner : my oxen and my fatlings are killed, and all things
5 are ready : come unto the marriage But they made light of
it, and went their ways, one to his farm, another to his mer-
6 chandise. And the remnant took his servants, and entreated
7 them spitefully, and slew them. But when the king heard
thereof, he was wroth : and he sent forth his armies, and de-
8 stroyed those murderers, and burned up their city. Then
saith he to his servants, The wedding is ready, but they which
9 were bidden were not worthy. Go ye therefore into the high-
10 ways, and as many as ye shall find, bid to the marriage. So

the Herodians and Pharisees about paying tribute. Mar. xii. 13. Lu. xx. 20. XXII. 23—33. The resurrection proved against the Sadducees. Mar. xii. 18. Lu. xx. 27. XXII. 34—

those servants went out into the highways, and gathered together all as many as they found, both bad and good : and the wedding was furnished with guests. And when the king 11 came in to see the guests, he saw there a man which had not on a wedding garment : ' and he saith unto him, Friend, how 12 camest thou in hither, not having a wedding-garment ? And he was speechless. Then said the king to his servants, Bind 13 him hand and foot, and take him away, and cast *him* into outer darkness : there shall be weeping and gnashing of teeth.—For 14 many are called, but few *are* chosen.

THEN went the Pharisees, and took counsel how they 15 might entangle him in *his* talk. And they sent out unto him 16 their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man* : for thou regardest not the person of men. Tell us therefore, What thinkest thou ? Is it law- 17 ful to give tribute unto Cesar, or not ? But Jesus perceived 18 their wickedness, and said, Why tempt ye me, ye hypocrites ? ' show me the tribute-money And they brought unto him 19 a penny. And he saith unto them, Whose *is* this image, and 20 superscription ? ' They say unto him, Cesar's. Then saith 21 he unto them, Render therefore unto Cesar, the things which are Cesar's ; and unto God, the things that are God's. When 22 they had heard *these words*, they marvelled, and left him, and went their way.

THIS same day came to him the Sadducees, which say that 23 there is no resurrection, and asked him, ' saying, Master, 24 Moses said, " If a man die, having no children, his brother " shall marry his wife, and raise up seed unto his brother." Now, there were with us seven brethren : and the first, when 25 he had married a wife, deceased ; and having no issue, left his wife unto his brother. Likewise the second also, and the 26 third, unto the seventh. And last of all the woman died also. 27 Therefore, in the resurrection, whose wife shall she be of the 28 seven ? for they all had her. Jesus answered and said unto 29 them, Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are 30 given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read 31 that which was spoken unto you by God, saying, ' " I am the 32 " God of Abraham, and the God of Isaac, and the God of Jacob ?"—God is not the God of the dead, but of the living. And when the multitude heard *this* they were astonished at his 33 doctrine.

BUT when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. Then one of 35

40. *The sum of divine law. (Mar. xii. 28. Lu. x. 25.)*
The Messiah both the Son of David, and his LORD. Mar. xii.
 35. *Lu. xx. 41. XXIII. Wo denounced against the Phari-*

them *which was* a lawyer, asked him a question, tempting
 36 him, and saying, ' Master, which *is* the great commandment
 37 in the law ? ' Jesus said unto him, " Thou shalt love the
 " LORD thy God with all thy heart. and with all thy soul, and
 38 " with all thy mind." This is the first and great command-
 39 ment. And the second *is* like unto it, " Thou shalt love thy
 40 " neighbour as thyself." On these two commandments hang
 all the law and the prophets.

41 WHILE the Pharisees were gathered together, Jesus asked
 42 them, ' saying, What think ye of Christ? whose son is he?
 43 They say unto him. *The son of David.* He saith unto them,
 44 How then doth David in spirit call him LORD, saying, ' " The
 " LORD said unto my LORD, Sit thou on my right hand, till I
 45 " make thine enemies thy footstool?" If David then call him
 46 LORD, how is he his son? And no man was able to answer
 him a word;—neither durst any *man*, from that day forth,
 ask him any more *questions*.

23 THEN spake Jesus to the multitude, and to his disciples,
 2 ' saying, The scribes and the Pharisees sit in Moses' seat :
 3 All therefore whatsoever they bid you observe, *that* observe
 and do : but do not ye after their works : for they say, and do
 4 not. For they bind heavy burdens, and grievous to be borne,
 and lay *them* on men's shoulders ; but they *themselves* will
 5 not move them with one of their fingers. But all their works
 they do for to be seen of men : they make broad their phy-
 6 lacteries, and enlarge the borders of their garments, ' and
 love the uppermost rooms at feasts, and the chief seats in the
 7 synagogues, ' and greetings in the markets, and to be called
 8 of men, Rabbi, Rabbi. But be not ye called Rabbi : for one
 9 is your Master, *even* Christ ; and all ye are brethren. And
 call no *man* your father upon the earth : for one is your Fa-
 10 ther which is in heaven. Neither be ye called masters : for
 11 one is your Master, *even* Christ. But he that is greatest
 12 among you, shall be your servant. And whosoever shall ex-
 alt himself, shall be abased ; and he that shall humble himself,
 shall be exalted.

13 BUT wo unto you, scribes and Pharisees, hypocrites! for ye
 shut up the kingdom of heaven against men : for ye neither
 go in *yourselves*, neither suffer ye them that are entering, to
 14 go in. Wo unto you, scribes and Pharisees, hypocrites!
 for ye devour widows' houses, and for a pretence make long
 prayer : therefore ye shall receive the greater damnation.
 15 Wo unto you, scribes and Pharisees, hypocrites! for ye com-
 pass sea and land to make one proselyte ; and when he is
 made, ye make him two-fold more the child of hell than your-
 16 selves. Wo unto you, *ye* blind guides! which say,

sees for their ostentation and hypocrisy, for their perverse interpretation and various abuses of divine laws, and cruelty

‘Whosoever shall swear by the temple, it is nothing; but
 ‘whosoever shall swear by the gold of the temple, he is a
 ‘debtor.’ *Ye* fools, and blind! for whether is greater, the 17
 gold, or the temple that sanctifieth the gold? And ‘whoso- 18
 ‘ever shall swear by the altar, it is nothing; but whosoever
 ‘swareth by the gift that is upon it, he is guilty.’ *Ye* fools, 19
 and blind! for whether *is* greater, the gift, or the altar that
 sanctifieth the gift? Whoso therefore shall swear by the altar, 20
 sweareth by it, and by all things thereon. And whoso shall 21
 swear by the temple, sweareth by it, and by him that dwell-
 eth therein. And he that shall swear by heaven, sweareth by 22
 the throne of God, and by him that sitteth thereon. Wo 23
 unto you, scribes and Pharisees, hypocrites! for ye pay tithe
 of mint, and anise, and cummin, and have omitted the weigh-
 tier *matters* of the law, judgment, mercy, and faith: these
 ought ye to have done, and not to leave the other undone. *Ye* 24
 blind guides! which strain at a gnat, and swallow a camel.
 Wo unto you, scribes and Pharisees, hypocrites! for ye make 25
 clean the outside of the cup and of the platter, but within they
 are full of extortion and excess. *Thou* blind Pharisee, cleanse 26
 first that *which is* within the cup and platter, that the outside
 of them may be clean also. Wo unto you, scribes and 27
 Pharisees, hypocrites! for ye are like unto whited sepul-
 chres, which indeed appear beautiful outward, but are within
 full of dead *men’s* bones, and of all uncleanness. Even so ye 28
 also outwardly appear righteous unto men, but within ye are
 full of hypocrisy and iniquity. Wo unto you, scribes and 29
 Pharisees, hypocrites! because ye build the tombs of the pro-
 phets, and garnish the sepulchres of the righteous, ‘and say, 30
 ‘If we had been in the days of our fathers, we would not have
 ‘been partakers with them in the blood of the prophets.’
 Wherefore, ye be witnesses unto yourselves, that ye are the 31
 children of them which killed the prophets. Fill ye up then 32
 the measure of your fathers. *Ye* serpents! *ye* generation of 33
 vipers! how can ye escape the damnation of hell? Wherefore, 34
 behold, I send unto you prophets, and wise men, and scribes;
 and *some* of them ye shall kill and crucify, and *some* of them
 shall ye scourge in your synagogues, and persecute *them* from
 city to city; that upon you may come all the righteous blood 35
 shed upon the earth, from the blood of righteous Abel, unto
 the blood of Zacharias, son of Barachias, whom ye slew be-
 tween the temple and the altar. Verily, I say unto you, All 36
 these things shall come upon this generation.

O Jerusalem! Jerusalem! *thou* that killest the pro- 37
 phets, and stonest them which are sent unto thee, how often
 would I have gathered thy children together, even as a hen
 gathereth her chickens under *her* wings, and ye would not!

toward the servants of God. Mar. xii 38. Lu. xx. 46. (xi. 46.) (XXIV, XXV. Discourse of Jesus, in answer to the

38 Behold, your house is left unto you desolate ! ' For I say un-
39 to you, Ye shall not see me henceforth, till ye shall say, Bless-
ed is he that cometh in the name of the Lord !

24 AND Jesus went out, and departed from the temple :
and his disciples came to *him* for to show him the buildings
2 of the temple. And Jesus said unto them, See ye not all
these things ? verily, I say unto you, There shall not be left
here ~~one~~ stone upon another that shall not be thrown down.
3 And as he sat upon the mount of Olives, the disciples came
unto him privately, saying, Tell us, when shall these things
be ? and what *shall be* the sign of thy coming, and of the end
4 of the world ? And Jesus answered and said unto them,
5 Take heed that no man deceive you. For many shall come
in my name, saying, I am Christ ; and shall deceive many.
6 And ye shall hear of wars, and rumours of wars : see that
ye be not troubled : for all *these things* must come to pass,
7 but the end is not yet. For nation shall rise against nation,
and kingdom against kingdom : and there shall be famines,
8 and pestilences, and earthquakes in divers places. All these
9 *are* the beginning of sorrows. Then shall they deliver
you up to be afflicted, and shall kill you : and ye shall be
10 hated of all nations for my name's sake. And then shall
many be offended, and shall betray one another, and shall
11 hate one another. And many false prophets shall rise, and
12 shall deceive many. And because iniquity shall abound, the
13 love of many shall wax cold. But he that shall endure unto
14 the end, the same shall be saved. And this gospel of the
kingdom shall be preached in all the world, for a witness un-
15 to all nations ; and then shall the end come. When ye,
therefore, shall see the abomination of desolation, spoken of
by Daniel the prophet, stand in the holy place, (whoso read-
16 eth, let him understand,) then let them which be in Judea
17 flee into the mountains : let him which is on the house-top
18 not come down to take any thing out of his house : neither
let him which is in the field return back to take his clothes.
19 And wo unto them that are with child, and to them that give
20 suck in those days ! But pray ye that your flight be not in
21 the winter, neither on the sabbath-day : For then shall be
great tribulation, such as was not since the beginning of the
22 world to this time, no, nor ever shall be. And except those
days should be shortened, there should no flesh be saved :
but for the elect's sake those days shall be shortened.
23 Then if any man shall say unto you, Lo, here *is* Christ, or
24 there ; believe *it* not. For there shall arise false Christs,
and false prophets, and shall show great signs and wonders :
insomuch that, if *it were* possible, they shall deceive the very
25 elect. ' Behold, I have told you before. Wherefore, if they

inquiries of his disciples, XXIV. 3. (XXIV—XXV. 30. relating to the destruction of Jerusalem. *Of false prophets :—Calamities of disciples :—Coming of Christ unknown :—Watchfulness enforced by the parables, of the*

shall say unto you, Behold, he is in the desert ; go not forth : 26
 behold, *he is* in the secret chambers ; believe it not. For as 27
 the lightning cometh out of the east, and shineth even unto
 the west ; so shall also the coming of the Son of man be.
 For wheresoever the carcass is, there will the eagles be ga- 28
 thered together. Immediately after the tribulation of 29
 those days, shall the sun be darkened, and the moon shall not
 give her light, and the stars shall fall from heaven, and the
 powers of the heavens shall be shaken : and then shall ap- 30
 pear the sign of the Son of man in heaven : and then shall all
 the tribes of the earth mourn, and they shall see the Son of
 man coming in the clouds of heaven with power and great glo- 31
 ry. And he shall send his angels with a great sound of a trum-
 pet, and they shall gather together his elect from the four
 winds, from one end of heaven to the other. Now learn 32
 a parable of the fig-tree ; When his branch is yet tender,
 and putteth forth leaves, ye know that summer *is* nigh :—so 33
 likewise ye, when ye shall see all these things, know that it is
 near, *even* at the doors. Verily, I say unto you, This genera- 34
 tion shall not pass, till all these things be fulfilled. Heaven 35
 and earth shall pass away, but my word shall not pass
 away. But of that day and hour knoweth no *man*, 36
 no, not the angels of heaven, but my Father only. But 37
 as the days of Noe *were*, so shall also the coming of the
 Son of man be. For as in the days that were before the 37
 flood, they were eating and drinking, marrying and giving 38
 in marriage, until the day that Noe entered into the ark, ' and 39
 knew not until the flood came, and took them all away : so
 shall also the coming of the Son of man be. Then shall two 40
 be in the field ; the one shall be taken, and the other left.
 Two *women* shall be grinding at the mill ; the one shall be ta- 41
 ken, and the other left. Watch therefore ; for ye know not 42
 what hour your Lord doth come. But know this, that if the 43
 good man of the house had known in what watch the thief
 would come, he would have watched, and would not have suf-
 fered his house to be broken up. Therefore be ye also rea- 44
 dy : for in such an hour as ye think not, the Son of man com-
 eth. Who then is a faithful and wise servant, whom his lord 45
 hath made ruler over his household, to give them meat in due
 season ? Blessed *is* that servant, whom his lord, when he 46
 cometh, shall find so doing. Verily, I say unto you, That he 47
 shall make him ruler over all his goods. But and if that evil 48
 servant shall say in his heart, ' My lord delayeth his coming ;'
 and shall begin to smite *his* fellow-servants, and to eat and 49
 drink with the drunken ; the lord of that servant shall come in 50
 a day when he looketh not for *him*, and in an hour that he is

faithful and the unfaithful servants--of the ten virgins--and of the talents-- Lu. xix. 11. Mar. xiii. Lu. xxi. 5. XXV.

51 not aware of, ' and shall cut him asunder. and appoint *him*
his portion with the hypocrites : there shall be weeping and
25 gnashing of teeth. Then shall the kingdom of heaven
be likened unto ten virgins, which took their lamps, and went
2 forth to meet the bridegroom. And five of them were wise,
3 and five *were* foolish. They that *were* foolish took their
4 lamps, and took no oil with them : But the wise took oil in
5 their vessels with their lamps. While the bridegroom tar-
6 ried, they all slumbered and slept. And at midnight there
was a cry made, Behold, the bridegroom cometh ! go ye out
7 to meet him ! Then all those virgins arose, and trimmed their
8 lamps. And the foolish said unto the wise, Give us of your
9 oil : for our lamps are gone out. But the wise answered,
saying, *Not so* ; lest there be not enough for us and you ; but
10 go ye rather to them that sell, and buy for yourselves. And
while they went to buy, the bridegroom came ; and they that
were ready, went in with him to the marriage : and the door
11 was shut. Afterward came also the other virgins, saying,
12 Lord, Lord, open to us. But he answered and said, Verily, I
13 say unto you, I know you not. Watch therefore, for ye know
neither the day nor the hour wherein the Son of man cometh.
14 For *the kingdom of heaven is* as a man travelling into a far
country, *who* called his own servants, and delivered unto
15 them his goods. And unto one he gave five talents, to an-
other two, and to another one ; to every man according to
16 his several ability ; and straightway took his journey. Then
he that had received the five talents, went and traded with the
17 same, and made *them* other five talents. And likewise he
18 that *had received* two, he also gained other two. But he that
had received one, went and digged in the earth, and hid his
19 lord's money. After a long time the lord of those servants
20 cometh, and reckoneth with them. And so he that had re-
ceived five talents, came and brought other five talents, saying,
Lord, thou deliveredst unto me five talents : behold, I have
21 gained besides them five talents more. His lord said unto
him, Well done, *thou* good and faithful servant ; thou hast
been faithful over a few things, I will make thee ruler over
22 many things : enter thou into the joy of thy lord. He also
that had received two talents came, and said, Lord, thou de-
liveredst unto me two talents : behold, I have gained two
23 other talents besides them. His lord said unto him, Well
done, good and faithful servant ; thou hast been faithful over
a few things, I will make thee ruler over many things : en-
24 ter thou into the joy of thy lord. Then he which had re-
ceived the one talent came, and said, Lord, I knew thee, that
thou art a hard man, reaping where thou hast not sown, and
25 gathering where thou hast not strewed : and I was afraid, and

31—46. Of the end of the world and the final judgment. *The happiness of the righteous and misery of the wicked eternal* XXVI. 1—16. *Combination against Jesus. He is*

went and hid thy talent in the earth : lo, *there* thou hast *that* 26
is thine. His lord answered and said unto him, *Thou* wicked
 and slothful servant, thou knewest that I reap where I sowed
 not, and gather where I have not strewed : thou oughtest 27
 therefore to have put my money to the exchangers, and *then*
 at my coming I should have received mine own with usury.
 Take therefore the talent from him, and give *it* unto him 28
 which hath ten talents. For unto every one that hath shall 29
 be given, and he shall have abundance : but from him that hath
 not, shall be taken away, even that which he hath. And cast 30
 ye the unprofitable servant into outer darkness : there shall
 be weeping and gnashing of teeth.

WHEN the Son of man shall come in his glory, and all the 31
 holy angels with him, then shall he sit upon the throne of his
 glory : ' and before him shall be gathered all nations : and he 32
 shall separate them one from another, as a shepherd divideth
his sheep from the goats : and he shall set the sheep on his 33
 right hand, but the goats on the left. Then shall the 34
 King say unto them on his right hand, Come, ye blessed of my
 Father, inherit the kingdom prepared for you from the founda-
 tion of the world : for I was a hungered, and ye gave me 35
 meat : I was thirsty, and ye gave me drink : I was a stranger,
 and ye took me in : ' naked, and ye clothed me : I was sick, 36
 and ye visited me : I was in prison, and ye came unto me.
 Then shall the righteous answer him, saying, Lord, when saw 37
 we thee a hungered, and fed *thee* ? or thirsty, and gave *thee*
 drink ? When saw we thee a stranger, and took *thee* in ? or 38
 naked, and clothed *thee* ? Or when saw we thee sick, or in 39
 prison, and came unto thee ? And the King shall answer and 40
 say unto them, Verily, I say unto you, Inasmuch as ye have
 done *it* unto one of the least of these my brethren, ye have
 done *it* unto me. Then shall he say also unto them on 41
 the left hand, Depart from me, ye cursed, into everlasting
 fire, prepared for the devil and his angels : for I was a hungered, 42
 and ye gave me no meat : I was thirsty, and ye gave me no
 drink : I was a stranger, and ye took me not in : naked, and 43
 ye clothed me not : sick, and in prison, and ye visited me not.
 Then shall they also answer him, saying, Lord, when saw we 44
 thee a hungered, or athirst, or a stranger, or naked, or sick,
 or in prison, and did not minister unto thee ? Then shall he 45
 answer them, saying, Verily, I say unto you, Inasmuch as ye
 did *it* not to one of the least of these, ye did *it* not to me. And 46
 these shall go away into everlasting punishment : but the right-
 eous into life eternal.

AND it came to pass, when Jesus had finished all these 26
 sayings, he said unto his disciples, Ye know that after two 2

*anointed at Bethany by a woman, (Mar. xiv. 1. Jo. xii. 1.)
Judas engages to betray him. Mar. xiv. 10. Lu xxii. 1.
XXVI. 17—29. Christ after the feast of the Passover institutes*

days is *the feast of the passover*, and the Son of man is betrayed to be crucified.

3 THEN assembled together the chief priests, and the scribes,
and the elders of the people, unto the palace of the high
4 priest, who was called Caiaphas, ' and consulted that they
5 might take Jesus by subtilty, and kill *him*. But they said,
Not on the feast-day, lest there be an uproar among the
people.

6 Now when Jesus was in Bethany, in the house of Simon
7 the leper, there came unto him a woman having an alabaster-
box of very precious ointment, and poured *it* on his head as he
8 sat *at meat*. But when his disciples saw *it*, they had indigna-
9 tion, saying, To what purpose *is* this waste? For this ointment
might have been sold for much, and given to the poor.
10 When Jesus understood *it*, he said unto them, Why trouble
ye the woman? for she hath wrought a good work upon me.
11 For ye have the poor always with you; but me ye have not
12 always. For in that she hath poured this ointment on my
13 body, she did *it* for my burial. Verily, I say unto you, Where-
soever this gospel shall be preached in the whole world, *there*
shall also this that this woman hath done, be told for a mem-
orial of her.

14 THEN one of the twelve, called Judas Iscariot, went unto
15 the high priests, ' and said *unto them*, What will ye give me,
and I will deliver him unto you? And they covenanted with
16 him for thirty pieces of silver. And from that time he sought
opportunity to betray him.

17 Now, the first *day of the feast of unleavened bread*, the
disciples came to Jesus, saying unto him, Where wilt thou
18 that we prepare for thee to eat the passover? And he said,
Go into the city to such a man, and say unto him, The Mas-
ter saith, My time is at hand; I will keep the passover at thy
19 house with my disciples. And the disciples did as Jesus had
20 appointed them: and they made ready the passover. Now,
21 when the even was come, he sat down with the twelve. And
as they did eat, he said, Verily I say unto you, That one of you
22 shall betray me. And they were exceeding sorrowful,
and began every one of them to say unto him, Lord, is it I?
23 And he answered and said, He that dippeth *his* hand with me
24 in the dish, the same shall betray me. The Son of man go-
eth, as it is written of him: but wo unto that man by whom the
Son of man is betrayed: it had been good for that man if he
25 had not been born. Then Judas, which betrayed him, answer-
ed and said, Master is it I? He said unto him, Thou hast said.
26 And as they were eating, Jesus took bread, and blessed *it*,
and brake *it*, and gave *it* to the disciples, and said, Take, eat;

the 'Lord's Supper,' Mar. xiv. 12. Lu xxii. 7. XXVI. 30—56. Peter's fall predicted. The agony and prayer of Jesus in the garden—dulness of the disciples. Jesus betrayed and apprehended. The High Priest's servant wounded. Mar.

this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it: For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my father's kingdom.

AND when they had sung a hymn, they went out into the mount of Olives. Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, "I will smite the Shepherd, and the sheep of the flock shall be scattered abroad." But after I am risen again, I will go before you into Galilee. Peter answered and said unto him, I though all men shall be offended because of thee, yet will I never be offended. Jesus said unto him, Verily, I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. Peter said unto him, Though I should die with thee, yet will not I deny thee. Likewise also said all the disciples.

THEN cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter, and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What! could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again: for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest; behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going! behold, he is at hand that doth betray me.

AND while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now, he that betrayed him, gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. And forthwith he came

xiv. 26. *Lu.* xxii. 31. *Jo.* xviii. 1. XXVI. 57—75. *Jesus led before Caiaphas and the Council, accused and condemned. Peter's denial of his Master, Mar.* xiv. 54. *Lu.* xxii. 54. *Jo.*

50 to Jesus, and said, Hail, Master ; and kissed him. And Jesus said unto him, Friend, wherefore art thou come? Then
51 came they, and laid hands on Jesus, and took him. And behold, one of them which were with Jesus, stretched out *his*
52 hand, and drew his sword, and struck a servant of the high priest, and smote off his ear. Then said Jesus unto him, Put
53 up again thy sword into his place: for all they that take the sword, shall perish with the sword. Thinkest thou that I
54 cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the
55 scriptures be fulfilled, that thus it must be? In that same hour said Jesus to the multitudes, Are ye come out as against
56 a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. But
all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

57 **AND** they that had laid hold on Jesus, led *him* away to Caiaphas the high priest, where the scribes and the elders
58 were assembled. But Peter followed him afar off, unto the high priest's palace, and went in, and sat with the servants to
59 see the end. Now, the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;
60 ' but found none. Yea, though many false witnesses came, *yet*
61 found they none. At the last came two false witnesses, ' and said, This *fellow* said, I am able to destroy the temple of God,
62 and to build it in three days. And the high priest arose, and said unto him, Answerest thou nothing? what *is it which*
63 these witness against thee? ' But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by
the living God, that thou tell us whether thou be the Christ
64 the Son of God. Jesus saith unto him, Thou hast said: nevertheless, I say unto you, Hereafter shall ye see the Son of
man sitting on the right hand of power, and coming in the
65 clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we
of witnesses? behold, now ye have heard his blasphemy.
66 What think ye? They answered and said, He is guilty of
67 death. Then did they spit in his face, and buffeted him; and
68 others smote *him* with the palms of their hands, ' saying, Prophecy unto us, thou Christ, Who is he that smote thee?
69 Now Peter sat without in the palace: and a damsel came
70 unto him, saying, Thou also wast with Jesus of Galilee. But he denied before *them* all, saying, I know not what thou say-
71 est. And when he was gone out into the porch, another *maid*
saw him, and said unto them that were there, This *fellow* was
72 also with Jesus of Nazareth. And again he denied with an

xviii. 13. XXVII. 1—10 *Christ delivered to Pilate, Mar.*
 xv. 1. *Iu.* xviii. 1. *Jo.* xviii. 28. *Judas' miserable death,*
(Acts i. 17.) XXVII. 11—31 *Christ tried before Pilate.*
His silence. Barabbas released. Pilate's wife terrified by a

oath, I do not know the man. And after a while came unto 73
 him they that stood by, and said to Peter, Surely thou also
 art one of them; for thy speech betrayeth thee. Then he be- 74
 gan to curse and to swear, saying, I know not the man. And
 immediately the cock crew. And Peter remembered the words 75
 of Jesus, which said unto him, Before the cock crow, thou
 shalt deny me thrice. And he went out, and wept bitterly.

WHEN the morning was come, all the chief priests and 27
 elders of the people took counsel against Jesus to put him to
 death. And when they had bound him, they led him away, 2
 and delivered him to Pontius Pilate the governor.

THEN Judas, which had betrayed him, when he saw that he 3
 was condemned, repented himself, and brought again the thirty
 pieces of silver to the chief priests and elders, saying, I have 4
 sinned in that I have betrayed the innocent blood. And they
 said, What is that to us? see thou to that. And he cast down 5
 the pieces of silver in the temple, and departed, and went and
 hanged himself. And the chief priests took the silver pieces, 6
 and said, It is not lawful for to put them into the treasury, be-
 cause it is the price of blood. And they took counsel, and 7
 bought with them the potter's field, to bury strangers in.
 Wherefore that field was called, The field of blood, unto this 8
 day. Then was fulfilled that which was spoken by Jeremy 9
 the prophet, saying, "And they took the thirty pieces of sil-
 ver,—the price of him that was valued, whom they of the
 "children of Israel did value,—and gave them for the potter's 10
 "field, as the Lord appointed me."

AND Jesus stood before the governor: and the gover- 11
 nor asked him, saying, Art thou the King of the Jews?
 And Jesus said unto him, Thou sayest. And when he was 12
 accused of the chief priests and elders, he answered nothing.
 Then saith Pilate unto him, Hearest thou not how many 13
 things they witness against thee? And he answered him to 14
 never a word; insomuch that the governor marvelled greatly.
 Now at that feast, the governor was wont to release unto the 15
 people a prisoner, whom they would. And they had then a 16
 notable prisoner, called Barabbas. Therefore, when they 17
 were gathered together, Pilate said unto them, Whom will ye
 that I release unto you? Barabbas, or Jesus, which is called
 Christ? (For he knew that for envy they had delivered him) 18

When he was set down on the judgment-seat, his wife sent 19
 unto him, saying, Have thou nothing to do with that just man:
 for I have suffered many things this day in a dream, because
 of him.

But the chief priests and elders persuaded the 20

dream. Pilate's irresolution. Christ though innocent is adjudged to die, scourged, and mocked by the soldiers. Mar. xv. 1. Lu. xxiii. 1. Jo. xviii. 28—xix. 16. XXVII. 32—49. Jesus crucified between two robbers. Distribution of his garments. Inscription over his head. He is reviled and mocked.

- multitude that they should ask Barabbas, and destroy Jesus.
- 21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.
- 22 Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified.
- 23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.
- 24 When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.
- 27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers:
- 28 and they stripped him, and put on him a scarlet robe:
- 29 and when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!
- 30 And they spit upon him, and took the reed, and smote him on the head.
- 31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.
- 32 AND as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. And when they were come unto a place called Golgotha, (that is to say, A place of a skull.) they gave him vinegar to drink, mingled with gall: and when he had tasted thereof, he would not drink.
- 35 And they crucified him, and parted his garments, casting lots, that it might be fulfilled which was spoken by the prophet: "They parted my garments among them, and upon my vesture did they cast lots." And sitting down, they watched him there: and set up over his head his accusation written,
- 38 'THIS IS JESUS THE KING OF THE JEWS.' Then were there two thieves crucified with him: one on the right hand, and another on the left.
- 39 And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.
- 41 Likewise also the chief priests mocking him, with the scribes and elders, said, 'He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God;

Darkness over the land. Mar. xv. Lu. xxiii. 26. Jo. xix. 16. XXVII. 50—66. Jesus dies. An earthquake and other wonders. Women witness the crucifixion. Joseph of Arimathea entombs Christ's body, Mar. xv. 38. Lu. 23. 45.

let him deliver him now if he will have him ! for he said, I am the Son of God. The thieves also which were crucified 44 with him, cast the same in his teeth. Now, from the sixth 45 hour there was darkness over the land unto the ninth hour. And about the ninth hour, Jesus cried with a loud voice, say- 46 ing, Eli ! Eli ! lama sabachthani ! (that is to say, My God ! my God ! why hast thou forsaken me ?) Some of them that 47 stood there, when they heard *that*, said. This *man* calleth for Elias. And straightway one of them ran, and took a sponge, 48 and filled *it* with vinegar, and put *it* on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will 49 come to save him.

JESUS, when he had cried again with a loud voice, yield- 50 ed up the ghost. And behold, the vail of the temple 51 was rent in twain from the top to the bottom : and the earth did quake, and the rocks rent ; and the graves were opened, 52 and many bodies of saints which slept, arose, ' and came out 53 of the graves after his resurrection, and went into the holy city, and appeared unto many. Now, when the centurion, and 54 they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God ! And many women 55 were there, beholding afar off, which followed Jesus from Galilee, ministering unto him : among which was Mary 56 Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

WHEN the even was come, there came a rich man of Ari- 57 mathea, named Joseph, who also himself was Jesus' disciple : He went to Pilate, and begged the body of Jesus. Then Pi- 58 late commanded the body to be delivered. And when Joseph 59 had taken the body, he wrapped it in a clean linen cloth, ' and laid it in his own new tomb, which he had hewn out in the 60 rock ; and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and 61 the other Mary, sitting over against the sepulchre.

Now, the next day that followed the day of the preparation, 62 the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he 63 was yet alive, After three days I will rise again. Command 64 therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead : so the last error shall be worse than the first. Pilate said unto them, Ye 65 have a watch : go your way, make *it* as sure as ye can. So 66

John xix. 30.) The sepulchre guarded and sealed. XXVIII. An Angel descends; the guard terrified: (Christ rises.) Christ appears to his disciples,—(The guards bribed)—He commands them to baptize and instruct all nations. His presence and protection promised to them and the church.

they went and made the sepulchre sure, sealing the stone, and setting a watch.

- 23** IN the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other
2 Mary to see the sepulchre. And behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and
3 sat upon it. His countenance was like lightning, and his rai-
4 ment white as snow. And for fear of him the keepers did
5 shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that
6 ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay.
7 And go quickly, and tell his disciples, that he is risen from the dead, and behold, he goeth before you into Galilee: there
8 shall ye see him: lo, I have told you. And they departed quickly from the sepulchre, with fear and great joy: and did
9 run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail! And they came, and held him by the feet, and worshipped him.
10 Then said Jesus unto them, Be not afraid: go tell my brethren, that they go into Galilee, and there shall they see me.
11 Now, when they were going, behold, some of the watch came into the city, and showed unto the chief priests all the
12 things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money un-
13 to the soldiers, saying, Say ye, His disciples came by night,
14 and stole him away while we slept. And if this come to the
15 governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.
16 THEN the eleven disciples went away into Galilee, into a
17 mountain where Jesus had appointed them. And when they
18 saw him, they worshipped him: but some doubted. And Jesus came, and spake unto them, saying, All power is given
19 unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of
20 the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, *even* unto the end of the world. Amen.

THE GOSPEL OF MARK.

I. 1—11. *Of John the Forerunner of Christ. The baptism of Jesus. Mat. iii. 1. Luke iii. 1. I 12—30. Christ tempted. He preaches in Galilee, and selects four disciples. Mat. iv. 1. Luke iv. 1. John iv. 43, 44. I. 21—45. Christ*

THE beginning of the gospel of Jesus Christ the Son of God. As it is written in the prophets ;—“ Behold, I send my messenger before thy face, which shall prepare thy way before thee ;”—“ The voice of one crying in the wilderness, “ Prepare ye the way of the Lord ! make his paths straight !” John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. And John was clothed with camel’s hair, and with a girdle of a skin about his loins ; and he did eat locusts and wild honey ; and preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water ; but he shall baptize you with the Holy Ghost.

AND it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him. And there came a voice from heaven, saying, ‘ Thou art my beloved Son, in whom I am well pleased.’

AND immediately the Spirit driveth him into the wilderness. And he was there in the wilderness forty days tempted of Satan ; and was with the wild beasts ; and the angels ministered unto him.

NOW, after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand : repent ye, and believe the gospel. Now as he walked by the sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the sea : for they were fishers. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. And straightway they forsook their nets, and followed him. And when he had gone a little further thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets. And straightway he called them : and they left their father Zebedee in the ship with the hired servants, and went after him.

teaches at Capernaum, casts out an unclean spirit (Luke iv. 31.) Cures Peter's mother-in-law, and many others:

- 21 **AND** they went into Capernaum; and straightway on
 22 the sabbath-day he entered into the synagogue and taught.
 And they were astonished at his doctrine: for he taught
 them as one that had authority, and not as the scribes.
 23 And there was in their synagogue a man with an un-
 24 clean spirit; and he cried out, ' saying, Let *us* alone! what
 have we to do with thee, thou Jesus of Nazareth? art thou
 come to destroy us? I know thee who thou art, the Holy One
 25 of God! And Jesus rebuked him, saying, Hold thy peace, and
 26 come out of him. And when the unclean spirit had torn him,
 27 and cried with a loud voice, he came out of him. And they
 were all amazed, insomuch that they questioned among them-
 selves, saying, What thing is this? what new doctrine is this?
 for with authority commandeth he even the unclean spirits,
 28 and they do obey him. And immediately his fame spread
 abroad throughout all the region round about Galilee.
 29 **AND** forthwith, when they were come out of the syna-
 gogue, they entered into the house of Simon and Andrew, with
 30 James and John. But Simon's wife's mother lay sick of a
 31 fever; and anon they tell him of her. And he came and
 took her by the hand, and lifted her up; and immediately
 32 the fever left her, and she ministered unto them. And at
 even when the sun did set, they brought unto him all that were
 33 diseased, and them that were possessed with devils. And
 34 all the city was gathered together at the door. And he heal-
 ed many that were sick of divers diseases, and cast out many
 devils; and suffered not the devils to speak, because they
 35 knew him. And in the morning, rising up a great while
 before day, he went out and departed into a solitary place, and
 36 there prayed. And Simon, and they that were with him, fol-
 37 lowed after him. And when they had found him, they said
 38 unto him, All *men* seek for thee. And he said unto them,
 Let us go into the next towns, that I may preach there also:
 39 for therefore came I forth. And he preached in their syna-
 gogues throughout all Galilee, and cast out devils.
 40 **AND** there came a leper to him, beseeching him, and kneel-
 ing down to him, and saying unto him, If thou wilt, thou canst
 41 make me clean. And Jesus, moved with compassion, put
 forth *his* hand, and touched him, and saith unto him, I
 42 will; be thou clean. And as soon as he had spoken, imme-
 diately the leprosy departed from him, and he was cleansed.
 43 And he straitly charged him, and forthwith sent him away;
 44 ' and saith unto him, See thou say nothing to any man; but
 go thy way, show thyself to the priest, and offer forthy cleans-
 ing those things which Moses commanded, for a testimony
 45 unto them. But he went out, and began to publish *it* much,
 and to blaze abroad the matter, insomuch that Jesus could not

(*Mat. viii. 14. Lu. iv. 38.*) and then passes through Galilee. (*Lu. iv. 42.*) *A leper healed. Mat. viii. 2. Lu. v. 12. II. 1—12. Jesus healing a paralytic justifies himself in forgiving his sins. Mat. ix. 1. Lu. v. 17. II. 13—22. Levi follows Christ. The Pharisees reproach him for eating with publicans. He vindicates his disciples for not fast-*

more openly enter into the city, but was without in desert places: and they came to him from every quarter.

AND again he entered into Capernaum, after some days; and it was noised that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached the word unto them. And they come unto him, bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay. When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. But there were certain of the scribes sitting there, and reasoning in their hearts; Why doth this *man* thus speak blasphemies? who can forgive sins but God only? And immediately, when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thy house. And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

AND he went forth again by the sea-side; and all the multitude resorted unto him, and he taught them. And as he passed by, he saw Levi the son of Alphaeus, sitting at the receipt of custom, and said unto him, Follow me. And he arose, and followed him. And it came to pass, that as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples; for there were many, and they followed him. And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners? When Jesus heard *it*, he saith unto them, They that are whole, have no need of the physician, but they that are sick: I came not to call the righteous, but sinners, to repentance.

ing. Mat. ix. 9. Lu. v. 27. II. 23—III. 12. The disciples pluck corn on the Sabbath, and are justified by Jesus who himself heals a sick man the same day. The Pharisees and

18 **AND** the disciples of John, and of the Pharisees used to fast : and they come, and say unto him, Why do the disciples of John, and of the Pharisees fast, but thy disciples fast not? And Jesus said unto them, Can the children of the bride-chamber fast, while the bridegroom is with them? As long as 19 they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall be taken away 20 from them, and then shall they fast in those days. No man also seweth a piece of new cloth on an old garment : else the new piece that filled it up, taketh away from the old, and the 21 rent is made worse. And no man putteth new wine into old bottles : else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred : but new wine must be put into new bottles.

23 **AND** it came to pass, that he went through the corn-fields on the sabbath-day ; and his disciples began, as they 24 went, to pluck the ears of corn. And the Pharisees said unto him, Behold, why do they on the sabbath-day that which is 25 not lawful? And he said unto them, Have ye never read what David did, when he had need, and was a hungered, he and 26 they that were with him? How he went into the house of God, in the days of Abiathar the high priest, and did eat the show-bread, which is not lawful to eat, but for the priests, and gave 27 also to them which were with him? And he said unto them, The sabbath was made for man, and not man for the sabbath. 28 bath : therefore, the Son of man is Lord also of the sabbath.

3 **AND** he entered again into the synagogue ; and there was a 2 man there which had a withered hand. And they watched 3 him, whether he would heal him on the sabbath-day ; that they might accuse him. And he saith unto the man which had the 4 withered hand, Stand forth. And he saith unto them, Is it lawful to do good on the sabbath-days, or to do evil? to save 5 life, or to kill? but they held their peace. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thy hand. And he stretched it out : and his hand was 6 restored whole as the other. And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

7 **BUT** Jesus withdrew himself with his disciples to the sea : and a great multitude from Galilee followed him, and from 8 Judea, and from Jerusalem, and from Idumea, and from beyond Jordan : and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came 9 unto him. And he spake to his disciples, that a small ship

Herodians conspire his death: he retires, but is followed by the people, many of whom he heals. Mat. xii. 1. Lu. vi. 1. III. 13—19. Twelve apostles selected. Lu. vi. 12. III 20—35. Christ refutes the calumnies of the Pharisees.—Blasphemy against the Holy Spirit, unpardonable.—Who in Christ's esteem, are his relatives. Mat. xii. 22. Lu. viii. 19. xi. 14. xii.

should wait on him, because of the multitude, lest they should throng him. For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues. And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the son of God. And he straitly charged them, that they should not make him known.

AND he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach, ' and to have power to heal sicknesses, and to cast out devils. And Simon he surnamed Peter. And James the son of Zebedee, and John the brother of James, (and he surnamed them Boanerges, which is, The sons of thunder;) ' and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alpheus, and Thaddeus, and Simon the Canaanite, ' and Judas Iscariot, which also betrayed him.

AND they went into a house: ' and the multitude cometh together again, so that they could not so much as eat bread. And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself. And the scribes which came down from Jerusalem, said, He hath Beelzebub, and by the prince of the devils casteth he out devils. And he called them unto him, and said unto them in parables, How can Satan cast out Satan? And if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand. And if Satan rise up against himself, and be divided, he cannot stand, but hath an end. No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house. Verily, I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:—because they said, He hath an unclean spirit. There came then his brethren and his mother, and standing without, sent unto him, calling him. And the multitude sat about him; and they said unto him, Behold, thy mother and thy brethren without seek for thee.

10. IV. 1—34. *The parable of the sower, proposed to the people, and explained to the disciples: other parables; of the proper place and use of a lamp—of corn growing impercep-*

33 And he answered them, saying, Who is my mother, or my
34 brethren? And he looked round about on them which sat
about him, and said, Behold, my mother and my brethren!
35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

4 **AND** he began again to teach by the sea-side: and there
was gathered unto him a great multitude, so that he entered
into a ship, and sat in the sea; and the whole multitude was
2 by the sea, on the land. And he taught them many things in
3 parables, and said unto them in his doctrine, ' Hearken; Be-
4 hold, there went out a sower to sow. And it came to pass as
he sowed, some fell by the way-side, and the fowls of the air
5 came and devoured it up. And some fell on stony ground,
where it had not much earth; and immediately it sprang up,
6 because it had no depth of earth: but when the sun was up, it
was scorched; and because it had no root, it withered away.
7 And some fell among thorns, and the thorns grew up, and
8 choked it, and it yielded no fruit. And other fell on good
ground, and did yield fruit that sprang up, and increased,
and brought forth, some thirty, and some sixty, and some a
9 hundred. And he said unto them, He that hath ears to hear,
let him hear!

10 **AND** when he was alone, they that were about him, with
11 the twelve, asked of him the parable. And he said unto them,
Unto you it is given to know the mystery of the kingdom of
God: but unto them that are without, all *these* things are
12 done in parables: that seeing they may see, and not perceive;
and hearing they may hear, and not understand; lest at any
time they should be converted, and *their* sins should be for-
13 given them. And he said unto them, Know ye not this pa-
14 rable? and how then will ye know all parables? The sower
15 soweth the word. And these are they by the way-side, where
the word is sown; but when they have heard, Satan cometh
immediately, and taketh away the word that was sown in
16 their hearts. And these are they likewise which are sown on
stony ground; who, when they have heard the word, imme-
17 diately receive it with gladness; and have no root in them-
selves, and so endure but for a time: afterward, when afflic-
tion or persecution ariseth for the word's sake, immediately
18 they are offended. And these are they which are sown
19 among thorns; such as hear the word, ' and the cares of this
world, and the deceitfulness of riches, and the lusts of other
things entering in choke the word, and it becometh unfruitful.
20 And these are they which are sown on good ground: such as

abey—of the grain of mustard-seed. Mat. xiii. 1—53. Lu. viii. 4—18. IV. 35—41. A tempest that raged on the sea of Galilee, calmed by a word. Mat. viii. 23. Lu. viii. 32. V. Evil spirits, cast out of a man in the neighbourhood of Ga-

hear the word, and receive it, and bring forth fruit, some thirty-fold, some sixty, and some a hundred.

AND he said unto them, Is a candle brought to be put under 21
a bushel, or under a bed? and not to be set on a candlestick?
For there is nothing hid, which shall not be manifested; 22
neither was any thing kept secret, but that it should come
abroad. ' If any man have ears to hear, let him hear! And 23
he said unto them, Take heed what ye hear. With what 24
measure ye mete, it shall be measured to you: and unto you
that hear, shall more be given. For he that hath, to him shall 25
be given: and he that hath not, from him shall be taken even
that which he hath. And he said, So is the kingdom of 26
God, as if a man should cast seed into the ground; and should 27
sleep, and rise night and day, and the seed should spring and
grow up, he knoweth not how. For the earth bringeth forth 28
fruit of herself; first the blade, then the ear, after that the
full corn in the ear. But when the fruit is brought forth, im- 29
mediately he putteth in the sickle, because the harvest is
come. And he said, Whereunto shall we liken the king- 30
dom of God? or with what comparison shall we compare it?
It is like a grain of mustard-seed, which, when it is sown in 31
the earth, is less than all the seeds that be in the earth; but 32
when it is sown, it groweth up, and becometh greater than all
herbs, and shooteth out great branches; so that the fowls of
the air may lodge under the shadow of it.

AND with many such parables spake he the word unto them, 33
as they were able to hear it. But without a parable spake he 34
not unto them: and when they were alone, he expounded all
things to his disciples.

AND the same day, when the even was come, he saith 35
unto them, Let us pass over unto the other side. And when 36
they had sent away the multitude, they took him even as he
was in the ship. And there were also with him other little
ships. And there arose a great storm of wind, and the waves 37
beat into the ship, so that it was now full. And he was in the 38
hinder part of the ship, asleep on a pillow: and they awake
him, and say unto him, Master! carest thou not that we perish?
And he arose, and rebuked the wind, and said unto the sea, 39
Peace! be still! and the wind ceased, and there was a great
calm. And he said unto them, Why are ye so fearful? how 40
is it that ye have no faith? And they feared exceedingly, and 41
said one to another, What manner of man is this, that even
the wind and the sea obey him?

AND they came over unto the other side of the sea, into 5

dard, precipitate a herd of swine into the lake. A woman

2 the country of the Gadarenes. And when he was come out
of the ship, immediately there met him out of the tombs a
3 man with an unclean spirit, who had *his* dwelling among the
tombs; and no man could bind him, no, not with chains :
4 because that he had been often bound with fetters and chains,
and the chains had been plucked asunder by him, and the fet-
5 ters broken in pieces : neither could any *man* tame him. And
always, night and day, he was in the mountains, and in the
6 tombs, crying, and cutting himself with stones. But when he
7 saw Jesus afar off, he ran and worshipped him, ' and cried
with a loud voice, and said, What have I to do with thee, Jesus,
thou Son of the Most High God? I adjure thee by God, that thou
8 torment me not. (For he said unto him, Come out of the
9 man *thou* unclean spirit.) And he asked him, What *is* thy
name? And he answered, saying, My name *is* Legion : for
10 we are many. And he besought him much that he would not
11 send them away out of the country. Now there was there
12 nigh unto the mountains a great herd of swine feeding. And
all the devils besought him, saying, Send us into the swine,
13 that we may enter into them. And forthwith Jesus gave
them leave. And the unclean spirits went out, and entered
into the swine : and the herd ran violently down a steep place
into the sea, (they were about two thousand) and were
14 choked in the sea. And they that fed the swine fled, and
told *it* in the city, and in the country. And they
15 went out to see what it was that was done. And they came
to Jesus, and see him that was possessed with the devil, and
had the legion, sitting, and clothed, and in his right mind :
16 and they were afraid. And they that saw *it* told them how
it befell to him that was possessed with the devil, and *also*
17 concerning the swine. And they began to pray him to de-
18 part out of their coasts. And when he was come into the
ship, he that had been possessed with the devil prayed him
19 that he might be with him. Howbeit Jesus suffered him not,
but saith unto him, Go home to thy friends, and tell them
how great things the Lord hath done for thee, and hath had
20 compassion on thee. And he departed, and began to publish
in Decapolis how great things Jesus had done for him. And
all *men* did marvel.

21 And when Jesus was passed over again by ship unto the other
side, much people gathered unto him : and he was nigh unto
22 the sea. And behold, there cometh one of the rulers of the
synagogue, Jairus by name ; and when he saw him, he fell at
23 his feet, ' and besought him greatly, saying, My little daugh-
ter lieth at the point of death : *I pray thee*, come and lay thy
hands on her, that she may be healed ; and she shall live.
24 And *Jesus* went with him ; and much people followed him,
25 and thronged him. And a certain woman which had
26 an issue of blood twelve years, and had suffered many things

afflicted with an inveterate issue, cured. The daughter of Jairus restored to life. Mat. viii. 28—ix. 18. Lu. viii 26. VI. 1—6. Jesus rejected by the inhabitants of Naza-

of many physicians, and had spent all that she had, and was
nothing bettered, but rather grew worse, ' when she had heard 27
of Jesus, came in the press behind, and touched his garment:
for she said, If I may touch but his clothes, I shall be whole. 28
And straightway the fountain of her blood was dried up; and 29
she felt in *her* body that she was healed of that plague. And 30
Jesus, immediately knowing in himself that virtue had gone
out of him, turned him about in the press, and said, Who
touched my clothes? And his disciples said unto him, Thou 31
seest the multitude thronging thee, and sayest thou, Who
touched me? And he looked round about to see her that had 32
done this thing. But the woman, fearing and trembling, 33
knowing what was done in her, came and fell down before
him, and told him all the truth. And he said unto her, 34
Daughter, thy faith hath made thee whole; go in peace, and
be whole of thy plague. While he yet spake, there 35
came from the ruler of the synagogue's house certain which
said, Thy daughter is dead: why troublest thou the Master
any further? As soon as Jesus heard the word that was spo- 36
ken, he saith unto the ruler of the synagogue, Be not afraid,
only believe. And he suffered no man to follow him, save 37
Peter, and James, and John the brother of James. And he 38
cometh to the house of the ruler of the synagogue, and seeth
the tumult, and them that wept and wailed greatly. And when 39
he was come in, he saith unto them, Why make ye this ado,
and weep? the damsel is not dead, but sleepeth. And they 40
laughed him to scorn. But, when he had put them all out,
he taketh the father and the mother of the damsel, and them
that were with him, and entereth in where the damsel was ly-
ing. And he took the damsel by the hand, and said unto her, 41
Talitha-cumi! (which is, being interpreted, 'Damsel,'—I say
unto thee—'arise.')

And straightway the damsel arose, and 42
walked; for she was *of the age* of twelve years. And they
were astonished with a great astonishment. And he charged 43
them straitly that no man should know it; and commanded
that something should be given her to eat.

AND he went out from thence, and came into his own 6
country; and his disciples follow him. And when the sab- 2
bath-day was come, he began to teach in the synagogue: and
many hearing *him* were astonished, saying, From whence hath
this *man* these things? and what wisdom *is* this which is given
unto him, that even such mighty works are wrought by his
hands? Is not this the carpenter, the son of Mary, the bro- 3
ther of James, and Joses, and of Juda, and Simon? and are
not his sisters here with us? And they were offended at

reth, Mat. xiii. 54. (Lu. iv. 16.) VI. 7—13. The apostles sent out. Mat. x. 1. Lu. ix. 1. VI. 14—56. Opinions concerning Christ. (John the Baptist seized, and

4 him. But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin,
5 and in his own house. And he could there do no mighty work, save that he laid his hands upon a few sick folk, and
6 healed *them*. And he marvelled because of their unbelief. And he went round about the villages teaching.

7 **AND** he called *unto him* the twelve, and began to send them forth by two and two; and gave them power over un-
8 clean spirits; and commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread,
9 no money in *their* purse: but *be* shod with sandals; and not
10 put on two coats. And he said unto them, In what place soever ye enter into a house, there abide till ye depart from
11 that place. And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet, for a testimony against them. Verily, I say unto you, It shall be more tolerable for Sodom and Gomorrah in the
12 day of judgment, than for that city. And they went
13 out, and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed *them*.

14 **AND** king Herod heard *of him*, (for his name was spread abroad,) and he said, That John the Baptist was risen from the dead, and therefore mighty works do show forth themselves in him. Others said, That it is Elias. And others
15 said, That it is a prophet, or as one of the prophets. But when Herod heard *thereof*, he said, It is John, whom I be-
16 headed: he is risen from the dead. For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife:
17 for he had married her. For John had said unto Herod, It is not lawful for thee to have thy brother's wife. Therefore Herodias had a quarrel against him, and would have killed
18 him; but she could not: for Herod feared John, knowing that he was a just man and a holy: and observed him: and when he heard him, he did many things, and heard him glad-
19 ly. And when a convenient day was come, that Herod on his birth-day made a supper to his lords, high captains, and
20 chief *estates* of Galilee. And when the daughter of the said Herodias came in, and danced, and pleased Herod, and them that sat with him, the king said unto the damsel, Ask
21 of me whatsoever thou wilt, and I will give *it* thee. And he swore unto her, Whatsoever thou shalt ask of me, I will give
22 *it* thee, unto the half of my kingdom. And she went forth,

afterwards beheaded. His disciples bury him.) The Apost-

and said unto her mother, What shall I ask ? And she said, the head of John the Baptist. And she came in straightway 25 with haste unto the king, and asked, saying, I will that thou give me, by and by, in a charger, the head of John the Baptist. And the king was exceeding sorry ; yet for his oath's sake, 26 and for their sakes which sat with him, he would not reject her. And immediately the king sent an executioner, and 27 commanded his head to be brought : and he went and beheaded him in the prison ; and brought his head in a charger, and 28 gave it to the damsel ; and the damsel gave it to her mother. And when his disciples heard *of it*, they came and took up his 29 corpse, and laid it in a tomb.

AND the apostles gathered themselves together unto Jesus, 30 and told him all things, both what they had done, and what they had taught. And he said unto them, Come ye your- 31 selves apart into a desert place, and rest a while : for there were many coming and going, and they had no leisure so much as to eat. And they departed into a desert place by 32 ship privately. And the people saw them departing, 33 and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him. And Jesus, 34 when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd ; and he began to teach them many things.

And when the day was now far spent, his disciples came 35 unto him, and said, This is a desert place, and now the time is far passed : send them away, that they may go into the 36 country round about, and into the villages, and buy themselves bread : for they have nothing to eat. He answered and said 37 unto them ; Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat ? He saith unto them, How many loaves have 38 ye ? go and see. And when they knew, they say, Five, and two fishes. And he commanded them to make all sit down by 39 companies upon the green grass. And they sat down in 40 ranks, by hundreds, and by fifties. And when he had taken 41 the five loaves, and two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave *them* to his disciples to set before them ; and the two fishes divided he among them all. ' And they did all eat, and were filled. ' And they 42 took up twelve baskets full of the fragments, and of the 43 fishes. And they that did eat of the loaves, were about five 44 thousand men. And straightway he constrained his disciples 45 to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people. And when he 46 had sent them away, he departed into a mountain to pray.

AND when even was come, the ship was in the midst of 47

bles return. Five thousand fed.—Jesus walks on the sea. Other miracles. Mat. xiv. 1. Lu. ix. 7. Jo. vi. VII. 1—23. Christ justifies his disciples for disregarding the traditions of the Elders, and reproves the Pharisees Mat. xv. 1.

48 the sea, and he alone on the land. And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking
49 upon the sea, and would have passed by them. But when they saw him walking upon the sea, they supposed it had been
50 a spirit, and cried out. (For they all saw him, and were troubled.) And immediately he talked with them, and saith unto
51 them, Be of good cheer: it is I; be not afraid. And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and
52 wondered. For they considered not *the miracle* of the loaves; for their heart was hardened.

53 And when they had passed over, they came into the land
54 of Gennesaret, and drew to the shore. And when they were
55 come out of the ship, straightway they knew him, and ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.
56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch, if it were but the border of his garment: and as many as touched him, were made whole.

7 **T**HEN came together unto him the Pharisees, and certain of the scribes which came from Jerusalem. And when they saw some of his disciples eat bread with defiled (that is to say, with unwashen) hands, they found fault. For the Pharisees, and all the Jews, except they wash *their* hands oft,
4 eat not, holding the tradition of the elders. And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, and brazen vessels,
5 and tables. Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, “This people honoureth me with *their* lips,
7 “but their heart is far from me. Howbeit, in vain do they “worship me, teaching *for* doctrines the commandments of
8 “men.” For, laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye
10 may keep your own tradition. For Moses said, “Honour thy father and thy mother”; and, “Whoso curseth father or mother,

What constitutes defilement. VII. 24—30. The demoniack daughter of a Syrophenician woman cured, on account of her mother's faith. Mat. xv. 21. VII. 31—37. A deaf and

let him die the death :” but ye say, If a man shall say to his 11
father or mother, *It is Corban*, (that is to say, a gift,) by
whatsoever thou mightest be profited by me ; *he shall be free*.
And ye suffer him no more to do aught for his father or 12
his mother ; making the word of God of none effect through 13
your tradition, which ye have delivered : and many such like
things do ye. And when he had called all the people 14
unto him, he said unto them, Harken unto me every one of
you, and understand. There is nothing from without a man, 15
that enteri^g into him, can defile him : but the things which
come out of him, those are they that defile the man. If any 16
man have ears to hear, let him hear ! And when he 17
was entered into the house from the people, his disciples ask-
ed him concerning the parable. And he saith unto them, 18
Are ye so without understanding also ? Do ye not perceive,
that whatsoever thing from without entereth into the man, *it*
cannot defile him ; because it entereth not into his heart, but 19
into the belly, and goeth out into the draught purging all
meats ? And he said, That which cometh out of the man, 20
that defileth the man. For from within, out of the heart of 21
men, proceed evil thoughts, adulteries, fornications, murders,
thefts, covetousness, wickedness, deceit, lasciviousness, an evil 22
eye, blasphemy, pride, foolishness :—All these evil things 23
come from within, and defile the man.

AND from thence he arose, and went into the borders 24
of Tyre and Sidon, and entered into a house, and would have
no man know *it* : but he could not be hid. For a *certain* wo- 25
man, whose young daughter had an unclean spirit, heard of
him, and came and fell at his feet : (the woman was a Greek, 26
a Syrophenician by nation,) and she besought him that he
would cast forth the devil out of her daughter. But Jēsus 27
said unto her, Let the children first be filled : for it is not
meet to take the children’s bread, and to cast *it* unto the dogs.
And she answered and said unto him, Yes, Lord : yet the 28
dogs under the table eat of the children’s crumbs. And he 29
said unto her, For this saying, go thy way ; and the devil is
gone out of thy daughter. And when she was come to her 30
house, she found the devil gone out, and her daughter laid
upon the bed.

AND again, departing from the coasts of Tyre and Sidon, 31
he came unto the sea of Galilee, through the midst of the
coasts of Decapolis. And they bring unto him one that was 32
deaf, and had an impediment in his speech ; and they be-
seech him to put his hand upon him. And he took him 33
aside from the multiude, and put his fingers into his ears,

dumb man restored. VIII 1—9. The multitude again fed by miracle, Mat. xv. 29. VIII 10—21 Christ answers those who required a sign. Caution against the leaven of the Pharisees. Mar. xvi. 1—12. VIII. 22—26. At Beth-

34 and he spit, and touched his tongue : and looking up to heaven, he sighed, and saith unto him, Ephphatha ! (that is, Be
35 opened.) And straightway his ears were opened, and the
36 string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man : but the more he charged them, so much the more a great deal they published
37 it ; and were beyond measure astonished, saying, He hath done all things well ! he maketh both the deaf to hear, and the dumb to speak !

8 **I**N those days the multitude being very great, and having nothing to eat, Jesus called his disciples *unto him*, and saith
2 unto them, ' I have compassion on the multitude, because they have now been with me three days, and have nothing to
3 eat : and if I send them away fasting to their own houses, they will faint by the way : for divers of them came from far.
4 And his disciples answered him, From whence can a man satisfy these *men* with bread here in the wilderness ? And he asked them, How many loaves have ye ? And they said, Seven.
6 And he commanded the people to sit down on the ground : and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them* ; and they
7 did set *them* before the people. And they had a few small fishes : and he blessed, and commanded to set them also before
8 *them*. So they did eat, and were filled : and they took
9 up of the broken *meat* that was left, seven baskets. And they that had eaten were about four thousand : and he sent them away.

10 **A**ND straightway he entered into a ship with his disciples,
11 and came into the parts of Dalmanutha. And the Pharisees came forth, and began to question with him, seeking of him
12 a sign from heaven, tempting him. And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign ? Verily, I say unto you, There shall no sign be given to
13 this generation. And he left them, and entering into the ship again, departed to the other side.

14 Now *the disciples* had forgotten to take bread, neither had
15 they in the ship with them more than one loaf. And he charged them, saying, Take heed, beware of the leaven of
16 the Pharisees, and of the leaven of Herod. And they reasoned among themselves, saying, *It is* because we have no
17 bread. And when Jesus knew *it*, he saith unto them, Why reason ye, because ye have no bread ? perceive ye not yet,
18 neither understand ? have ye your heart yet hardened ? ' having eyes, see ye not ? and having ears, hear ye not ? and do

saida, a blind man restored to sight VIII. 27—IX. 1. *The opinions concerning Jesus. The duty of taking up the cross.*

ye not remember? When I brake the five loaves among five 19
thousand, how many baskets full of fragments took ye up?
They say unto him, Twelve. ' And when the seven among 20
four thousand, how many baskets full of fragments took ye
up? And they said, Seven. And he said unto them, How is 21
it that ye do not understand?

AND he cometh to Bethsaida; and they bring a blind 22
man unto him, and besought him to touch him. And he took 23
the blind man by the hand, and led him out of the town: and
when he had spit on his eyes, and put his hands upon him, he
asked him if he saw aught. And he looked up, and said, I 24
see men as trees walking. After that, he put *his* hands again 25
upon his eyes, and made him look up: and he was restored,
and saw every man clearly. And he sent him away to his 26
house, saying, Neither go into the town, nor tell *it* to any in
the town.

AND Jesus went out, and his disciples, into the towns of 27
Cesarea Philippi: and by the way he asked his disciples, say-
ing unto them, Who do men say that I am? and they answer- 28
ed, John the Baptist: but some *say*, Elias; and others, One
of the prophets. And he saith unto them, But who say ye 29
that I am? And Peter answereth, and saith unto him, Thou
art the Christ. And he charged them that they should tell 30
no man of him. And he began to teach them, that the 31
Son of man must suffer many things, and be rejected of the
elders, and of the chief priests, and scribes, and be killed, and
after three days rise again. And he spake that saying openly. 32
And Peter took him, and began to rebuke him. ' But when 33
he had turned about, and looked on his disciples, he rebuked
Peter, saying, Get thee behind me, Satan: for thou savourest
not the things that be of God, but the things that be of men.

And when he had called the people *unto him* with his disci- 34
ples also, he said unto them, Whosoever will come after me,
let him deny himself, and take up his cross, and follow me.
For whosoever will save his life, shall lose it: but whosoever 35
shall lose his life for my sake and the gospel's, the same shall
save it. (For what shall it profit a man, if he shall gain the 36
whole world, and lose his own soul? Or what shall a man 37
give in exchange for his soul?) Whosoever therefore shall be 38
ashamed of me, and of my words, in this adulterous and sin-
ful generation; of him also shall the Son of man be ashamed,
when he cometh in the glory of his Father with the holy
angels. And he said unto them, Verily, I say unto you, That 9
there be some of them that stand here, which shall not taste
of death, till they have seen the kingdom of God come with
power.

*Mat. xvi. 13. Lu. ix. 18 IX. 2—13. Christ transfigured.—
A voice from heaven, Mat xvii 1. Lu. ix. 28. IX. 14—32.
Christ cures a demoniack, after the unsuccessful efforts of his*

2 **AND** after six days, Jesus taketh *with him* Peter, and James, and John, and leadeth them up into a high mountain apart by themselves ; and he was transfigured before them.
3 And his raiment became shining, exceeding white as snow ;
4 so as no fuller on earth can white them. And there appeared unto them Elias, with Moses: and they were talking with
5 Jesus. And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles ;
6 one for thee, and one for Moses, and one for Elias For he wist
7 not what to say: for they were sore afraid. And there was a cloud that overshadowed them: and a voice came out of the
8 cloud, saying, ' This is my beloved Son: hear him.' And suddenly, when they had looked round about, they saw no man
9 any more, save Jesus only with themselves. And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of
10 man were risen from the dead. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean. And they asked him, saying,
11 Why say the scribes that Elias must first come? And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man,
12 that he must suffer many things, and be set at nought. But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

14 **AND** when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them.
15 And straightway all the people, when they beheld him, were
16 greatly amazed, and running to *him*, saluted him. And he asked the scribes, What question ye with them? And one of the multitude answered and said, Master, I have brought
17 unto thee my son, which hath a dumb spirit; and wheresoever he taketh him, he teareth him; and he foameth and gnasheth with his teeth, and pineth away; and I spake to thy disciples that they should cast him out, and they could not.
18 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? Bring
19 him unto me. ' And they brought him unto him. And when he saw him, straightway the spirit tare him; and he fell on
20 the ground, and wallowed, foaming. And he asked his father, How long is it ago since this came unto him? And he said,
21 Of a child; ' and oft-times it hath cast him into the fire, and into the waters to destroy him: but if thou canst do any thing,
22 have compassion on us, and help us. Jesus said unto him. If thou canst believe, all things are possible to him that be-

disciples. He predicts his death and resurrection, Mat. xvii. 14. Lu. ix. 37. IX. 33—50. Humility commended and enjoined on the disciples. Those who promote the gospel must not be hindered. The pains of hell prepared for the wicked.

lieveth. And straightway the father of the child cried out, 24
and said with tears, Lord, I believe; help thou mine unbelief!
When Jesus saw that the people came running together, he 25
rebuked the foul spirit, saying unto him, *Thou dumb and*
deaf spirit, I charge thee, come out of him, and enter no more
into him. And the spirit cried, and rent him sore, and came 26
out of him: and he was as one dead; insomuch that many
said, He is dead. But Jesus took him by the hand, and lifted 27
him up; and he arose. And when he was come into the 28
house, his disciples asked him privately, Why could not we
cast him out? And he said unto them, This kind can come 29
forth by nothing, but by prayer and fasting.

AND they departed thence, and passed through Galilee; 30
and he would not that any man should know *it*. For he 31
taught his disciples, and said unto them, The Son of man is
delivered into the hands of men, and they shall kill him; and
after that he is killed, he shall rise the third day. But they 32
understood not that saying, and were afraid to ask him.

AND he came to Capernaum: and being in the house, he 33
asked them, What was it that ye disputed among yourselves
by the way? But they held their peace: for by the way they 34
had disputed among themselves, who *should be* the greatest.
And he sat down, and called the twelve, and saith unto them, 35
If any man desire to be first, *the same* shall be last of all, and
servant of all. And he took a child, and set him in the midst 36
of them: and when he had taken him in his arms, he said
unto them, Whosoever shall receive one of such children in 37
my name, receiveth me: and whosoever shall receive me,
receiveth not me, but him that sent me.

AND John answered him, saying, Master, we saw one cast- 38
ing out devils in thy name, and he followeth not us; and we
forbade him, because he followeth not us. But Jesus said, 39
Forbid him not: for there is no man which shall do a miracle
in my name, that can lightly speak evil of me. For he that 40
is not against us, is on our part. For whosoever shall give 41
a cup of water to drink in my name, because ye belong

Christ, verily I say unto you, he shall not lose his reward.

And whosoever shall offend one of *these* little ones that be- 42
lieve in me, it is better for him that a millstone were hanged
about his neck, and he were cast into the sea. And if thy 43
hand offend thee, cut it off: it is better for thee to enter into
life maimed, than having two hands to go into hell, into the
fire that never shall be quenched:—where their worm dieth 44
not, and the fire is not quenched. And if thy foot offend thee, 45

Mat. xviii. 1. Lu. ix. 46. xvii. 1. X. 1—16. Christ answers the question of the Pharisees about divorce (Mat. xix. 1.) He blesses little children. Mat. xix. 13. Lu. xviii. 5. X. 17—

cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire, that never shall be quenched:—where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes, to be cast into hell-fire:—where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

10 AND he arose from thence, and cometh into the coasts of Judea, by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.
2 And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? tempting him. And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put *her* away. And Jesus answered and said unto them, For the hardness of your hearts, he wrote you this precept, 'but from the beginning of the creation, God made them male and female. "For this cause shall a man leave his father and mother, and cleave to his wife," and they "twain shall be one flesh:" so then they are no more twain, but one flesh. What, therefore, God hath joined together, let not man put asunder. And in the house his disciples asked him again of the same matter. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery.
13 AND they brought young children to him, that he should touch them; and *his* disciples rebuked those that brought *them*.
14 But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put *his* hands upon them, and blessed them.

17 AND when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? *there is none good*, but one, *that is* God. Thou knowest the commandments, "Do not commit adultery;" "Do not kill;" "Do not steal;" "Do not bear false witness;" "Defraud not;" "Honour

61. *Discourse of Christ with a rich man. The dangers of affluence. The rewards of devoted disciples. Mat. xix. 16. Luc. xviii. 18. X. 32—45. Christ foretells his approaching death. The ambitious wish of the sons of Zebedee; the rest of the*

“thy father and mother.” And he answered and said unto 20 him, Master, all these things have I observed from my youth. Then Jesus beholding him loved him, and said unto him, One 21 thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me. And he was sad at 22 that saying, and went away grieved: for he had great possessions. And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the 23 kingdom of God! And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into 24 the kingdom of God? It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom 25 of God. And they were astonished out of measure, saying among themselves, Who then can be saved? And Jesus looking 26 upon them, saith, With men *it is* impossible, but not with God: for with God all things are possible. Then Peter began 27 to say unto him, Lo, we have left all, and have followed thee. And Jesus answered and said, Verily, I say unto you, There 28 is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel’s, but he shall receive a hundred-fold now in this 29 time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to 30 come eternal life. But many *that are* first shall be last; 31 and the last first.

AND they were in the way, going up to Jerusalem; and 32 Jesus went before them: and they were amazed; and as they followed they were afraid. And he took again the twelve, and began to tell them what things should happen unto him, 33 saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to 34 the Gentiles; and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

AND James and John, the sons of Zebedee, come unto him, 35 saying, Master, we would that thou shouldest do for us whatsoever we shall require. And he said unto them, What 36 would ye that I should do for you? They said unto him, Grant unto us that we may sit, one on thy right hand, and the 37 other on thy left hand, in thy glory. But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that 38

twelve offended : admonition of Christ. Mat. xx. 17. (Lu. xviii. 31.) X. 46—52. Near Jericho, Bartimeus cured of blindness. Mat. xx. 29. Lu. xviii. 35. XI. 1—26. Christ en-

I drink of? and be baptized with the baptism that I am baptized with? ' And they said unto him, 'We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized : but to sit on my right hand and on my left hand, is not mine to give, but *[it shall be given]* to them for whom it is prepared. And when the ten heard it, they began to be much displeased with James and John. But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles, exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you : but whosoever will be great among you, shall be your minister : ' and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

AND they came to Jericho : and as he went out of Jericho with his disciples, and a great number of people, blind Bartimeus (the son of Timeus) sat by the highway side begging. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* son of David, have mercy on me. And many charged him that he should hold his peace : but he cried the more a great deal, *Thou* son of David, have mercy on me! And Jesus stood still, and commanded him to be called : and they call the blind man, saying unto him, Be of good comfort, rise ; he calleth thee. And he, casting away his garment, rose, and came to Jesus. And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. And Jesus said unto him, Go thy way ; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

AND when they came nigh to Jerusalem, unto Bethphage, and Bethany, at the mount of Olives, he sendeth forth two of his disciples, ' and saith unto them, Go your way into the village over against you : and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat ; loose him, and bring him. And if any man say unto you, Why do ye this? say ye that the Lord hath need of him ; and straightway he will send him hither. And they went their way, and found the colt tied by the door without, in a place where two ways met ; and they loose him. And certain of them that stood there said unto them, What do ye, loosing the colt? And they said unto them even as Jesus had commanded : and they let them go. And they brought the colt to Jesus, and cast their

ters Jerusalem amid the Hosannas of the people. The barren fig-tree cursed. Merchants cast out of the temple. Of the efficacy of faith and prayer in the name of Christ—of forgiving injuries. Mat. xxi. 1. Lu. xix. 28. Jo. xii. 12. (ii. 13.) XI.

garments on him; and he sat upon him. And many spread their 8
garments in the way: and others cut down branches off the 9
trees, and strewed *them* in the way. And they that went be-
fore, and they that followed, cried, saying, Hosanna! Bless-
ed *is* he that cometh in the name of the Lord! Blessed *be* 10
the kingdom of our father David, that cometh in the name of
the Lord! Hosanna in the highest! And Jesus entered into 11
Jerusalem, and into the temple: and when he had looked
round about upon all things, and now the even-tide was come,
he went out unto Bethany, with the twelve.

AND on the morrow, when they were come from Bethany, 12
he was hungry. And seeing a fig-tree afar off, having leaves, 13
he came, if haply he might find any thing thereon; and when
he came to it, he found nothing but leaves: for the time of figs
was not *yet*. And Jesus answered and said unto it, No man 14
eat fruit of thee hereafter for ever! And his disciples heard *it*.

AND they came to Jerusalem: and Jesus went into the tem- 15
ple, and began to cast out them that sold and bought in the
temple, and overthrew the tables of the money-changers, and
the seats of them that sold doves; and would not suffer that 16
any man should carry *any* vessel through the temple. And 17
he taught, saying unto them, Is it not written, "My house
" shall be called, of all nations, the house of prayer?" but ye
" have made it a den of thieves." And the scribes and chief 18
priests heard *it*, and sought how they might destroy him: for
they feared him, because all the people was astonished at his
doctrine. And when even was come, he went out of the city. 19

AND in the morning, as they passed by, they saw the fig- 20
tree dried up from the roots. And Peter calling to remem- 21
brance, saith unto him, Master, behold, the fig-tree which
thou cursedst is withered away. And Jesus answering, saith 22
unto them, Have faith in God. For verily I say unto you, 23
That whosoever shall say unto this mountain, Be thou remov-
ed, and be thou cast into the sea; and shall not doubt in his
heart, but shall believe that those things which he saith shall
come to pass; he shall have whatsoever he saith. Therefore 24
I say unto you, What things soever ye desire when ye pray,
believe that ye receive *them*, and ye shall have *them*. And 25
when ye stand praying, forgive, if ye have aught against any:
that your Father also which is in heaven may forgive you your
trespasses. But, if ye do not forgive, neither will your Father 26
which is in heaven forgive your trespasses.

AND they come again to Jerusalem: and as he was walk- 27
ing in the temple, there come to him the chief priests, and the

27.—XII. 12. *Jesus silences those who questioned his authority. Parable of the husbandmen who hired a vineyard and slew the servants and son of its owner. Mat. xxi. 28. I xx, 1. XII. 13—17. Christ answers the question about pe*

28 scribes, and the elders, and say unto him, By what author
doest thou these things? and who gave thee this authority to
do these things? And Jesus answered and said unto them, I
will also ask of you one question, and answer me, and I will
tell you by what authority I do these things. The baptism
of John, was it from heaven, or of men? answer me.
And they reasoned with themselves, saying, If we shall say,
From heaven; he will say, Why then did ye not believe him?
But if we shall say, Of men; they feared the people: for all
men counted John, that he was a prophet indeed. And they
answered and said unto Jesus, We cannot tell. And Jesus
answering, saith unto them, Neither do I tell you by what au-
thority I do these things.

12 AND he began to speak unto them by parables:—A certain
man planted a vineyard, and set a hedge about it, and digged
a place for the wine-fat, and built a tower, and let it out to
husbandmen, and went into a far country. And at the season
he sent to the husbandmen a servant, that he might receive
from the husbandmen of the fruit of the vineyard. And they
caught him, and beat him, and sent him away empty. And
again, he sent unto them another servant: and at him they
cast stones, and wounded him in the head, and sent him away
shamefully handled. And again he sent another; and him
they killed, and many others; beating some, and killing some.
Having yet therefore one son, his well-beloved, he sent him
also last unto them, saying, They will reverence my son. But
those husbandmen said among themselves, This is the heir;
come, let us kill him, and the inheritance shall be ours. And
they took him, and killed him, and cast him out of the vineyard.
What shall, therefore, the lord of the vineyard do? He will
come and destroy the husbandmen, and will give the vine-
yard unto others. And have ye not read this scripture? "The
stone which the builders rejected is become the head of the
corner: this was the Lord's doing, and it is marvellous
in our eyes."
AND they sought to lay hold on him, but feared the peo-
ple; for they knew that he had spoken the parable against
them: and they left him, and went their way.

13 AND they send unto him certain of the Pharisees, and of
14 the Herodians, to catch him in his words. And when they
were come, they say unto him, Master, we know that thou art
true, and carest for no man: for thou regardest not the person
of men, but teachest the way of God in truth: Is it lawful to
15 give tribute to Cesar, or not? Shall we give, or shall we not

ing tribute. *Mat.* xxii 15. *Lu.* xxii. 20. XII. 18—37. *The Sadducees who denied the doctrine of the resurrection confuted.* (*Mat.* xxii. 23. *Lu.* xx. 27.) *The two chief com-*

give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see *it*. And they brought *it*. And he saith unto them, Whose is this image and superscription? And they said unto him, Cesar's. And Jesus answering, said unto them, Render to Cesar the things that are Cesar's, and to God the things that are God's. And they marvelled at him.

THEN come unto him the Sadducees, which say there is no resurrection; and they asked him, saying, 'Master, Moses wrote unto us, If a man's brother die, and leave *his* wife *behind him*, and leave no children, that his brother should take his wife, and raise up seed unto his brother. Now, there were seven brethren: and the first took a wife, and dying left no seed. And the second took her, and died, neither left he any seed: and the third likewise. And the seven had her, and left no seed: last of all the woman died also. In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife. And Jesus answering, said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage: but are as the angels which are in heaven. And as touching the dead, that they rise; have ye not read in the book of Moses, how in the bush God spake unto him, saying; "I am the God of Abraham, and the God of Isaac, and the God of Jacob?" He is not the God of the dead, but the God of the living: ye therefore do greatly err.

AND one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, "Hear, O Israel; The Lord our God is one Lord: 'And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength:" this is the first commandment. And the second is like, *namely* this; "Thou shalt love thy neighbour as thyself:" there is none other commandment greater than these. And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any* question.

mandments. The Messiah both the Son and LORD of David. Mat. xxii. 34. (Lu. x. 25.) Lu. xx. 41. XII. 38—40. The ambition and avarice of the scribes and Pharisees condemned. Mat. xxiii. Lu. xx. 46. XII. 41—44. The widow's mite Lu. xxi. 1. XIII. Christ prophesies the destruction of the Temple and Jerusalem. (False Messiahs, and various calamities,

55 AND Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?
 56 For David himself said by the Holy Ghost, "The LORD said
 57 "unto my Lord, Sit thou on my right hand, till I make thine
 "enemies my footstool." David therefore himself calleth him
 Lord, and whence is he *then* his son.

38 AND the common people heard him gladly. ' And he said
 unto them in his doctrine, Beware of the scribes, which love
 to go in long clothing, and *love* salutations in the market-
 59 places, ' and the chief seats in the synagogues, and the up-
 40 permost rooms at feasts: which devour widows' houses, and
 for a pretence make long prayers: these shall receive greater
 damnation.

41 AND Jesus sat over against the treasury, and beheld how
 the people cast money into the treasury: and many that were
 42 rich cast in much. And there came a certain poor widow,
 43 and she threw in two mites, which make a farthing. And he
 called *unto him* his disciples, and saith unto them, Verily, I
 say unto you, That this poor widow hath cast more in, than
 44 all they which have cast into the treasury. For all *they* did
 cast in of their abundance: but she of her want did cast in all
 that she had, *even* all her living.

13 AND as he went out of the temple, one of his disciples
 saith unto him, Master, see what manner of stones, and what
 2 buildings *are here*! And Jesus answering, said unto him,
 Seest thou these great buildings? there shall not be left one
 3 stone upon another, that shall not be thrown down. And
 as he sat upon the mount of Olives, over against the temple,
 Peter, and James, and John, and Andrew, asked him pri-
 4 vately, Tell us, when shall these things be? and what *shall*
 5 *be* the sign when all these things shall be fulfilled? And Jesus
 answering them, began to say, Take heed lest any *man* deceive
 6 you, ' for many shall come in my name, saying, I am *Christ*;
 7 and shall deceive many. And when ye shall hear of wars,
 and rumours of wars, be ye not troubled: for *such things*
 8 must needs be; but the end *shall not be yet*. For nation shall
 rise against nation, and kingdom against kingdom: and there
 shall be earthquakes in *divers* places, and there shall be fa-
 mines, and troubles: these *are* the beginnings of sorrows.
 But take heed to yourselves: for they shall deliver you up
 9 to councils; and in the synagogues ye shall be beaten: and

the harbingers of greater.) *The assistance of the Holy Spirit promised the Apostles. Warning against deceivers. Watchfulness enforced. Mat. xxiv. 1. Lu. xxi. 5. XIV. 1—11. De-*

ye shall be brought before rulers and kings for my sake, for a testimony against them. And the gospel must first be published among all nations. But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. Now, the brother shall betray the brother to death, and the father the son: and children shall rise up against *their* parents, and shall cause them to be put to death. And ye shall be hated of all *men* for my name's sake: but he that shall endure unto the end, the same shall be saved.

But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand) then let them that be in Judea flee to the mountains: and let him that is on the house-top not go down into the house, neither enter *therein*, to take any thing out of his house: and let him that is in the field not turn back again for to take up his garment. But wo to them that are with child, and to them that give suck in those days! And pray ye that your flight be not in the winter. For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days. And then, if any man shall say to you, Lo, here *is* Christ; or lo, *he is* there; believe *him* not. For false Christs, and false prophets shall rise, and shall show signs and wonders, to seduce, if *it were* possible, even the elect. But take ye heed: behold I have foretold you all things.

But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. Now learn a parable of the fig-tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near: So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors. Verily, I say unto you, That this generation shall not pass, till all these things be done. Heaven and earth shall pass away: but my words shall not pass away. But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when

signs of the elders against Jesus. A woman anoints him with spikenard. Judas engages to betray him. Mat xxvi. 1. Lu. xxii. 1. Jo. xii. 1. XIV. 12—25. The paschal

34 the time is. *For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work; and commanded the porter to watch. Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch.*

14 **AFTER** two days was *the feast of the passover*, and of unleavened bread: and the chief priests, and the scribes, sought how they might take him by craft, and put him to death. But they said, Not on the feast-day, lest there be an uproar of the people.

3 **AND** being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster-box of ointment of spikenard, very precious; and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily, I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of, for a memorial of her.

10 **AND** Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

12 **AND** the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the good-man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will show you a large upper room furnished *and* prepared: there make ready for us. And his disciples went forth, and came into

supper prepared and eaten. Discourse of Christ : institution of the Eucharist. Mat. xxvi. 17. Lu. xxii. 7. XIV. 26—52. The fall of Peter predicted. Christ, in the garden, greatly agonized, and prays earnestly. His disciples

the city, and found as he had said unto them : and they made ready the passover. And in the evening he cometh with the twelve. And as they sat, and did eat, Jesus said, Verily I say unto you, One of you which eateth with me, shall betray me. And they began to be sorrowful, and to say unto him one by one, *Is it I?* and another said, *Is it I?* And he answered and said unto them, *It is one of the twelve that dippeth with me in the dish. The Son of man indeed goeth,* as it is written of him : but wo to that man by whom the Son of man is betrayed ! good were it for that man if he had never been born !

AND as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat : this is my body. And he took the cup, and when he had given thanks, he gave it to them : and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily, I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

AND when they had sung a hymn, they went out into the mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night : for it is written, “I will smite the shepherd, and the sheep shall be scattered.” But after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet *will not I*. And Jesus saith unto him, Verily, I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

AND they came to a place which was named Gethsemane ; and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy ; and saith unto them, My soul is exceeding sorrowful unto death : tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee ; take away this cup from me : nevertheless, not what I will, but what thou wilt. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou ? couldest not thou watch one hour ? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak. And again he went away,

overcome with sleep.—Jesus betrayed.—The disciples fig.
Mat. xxvi. 30. Lu. xxii. 31. Jo. xviii. 1. XIV. 53—72.
Jesus accused before the Sanhedrim, and condemned without

40 and prayed, and spake the same words. And when he returned, he found them asleep again, (for their eyes were heavy;) neither wist they what to answer him. And he cometh
 41 the third time, and saith unto them, Sleep on now, and take
 42 your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand.

43 AND immediately while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the elders. And he that betrayed him, had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead
 45 him away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, Master; and kissed him. And they laid their hands on him, and took him.

47 And one of them that stood by drew a sword, and smote
 48 a servant of the high priest, and cut off his ear. And Jesus answered and said unto them, Are ye come out as
 49 against a thief with swords and with staves to take me? I was daily with you in the temple, teaching, and ye took me not:
 50 but the scriptures must be fulfilled. And they all forsook him and fled. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young
 52 men laid hold on him. And he left the linen cloth, and fled from them naked.

53 AND they led Jesus away to the high priest: and with him were assembled all the chief priests, and the elders, and
 54 the scribes. And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire. And the chief priests, and all the council, sought for witness against Jesus to put him to
 56 death; and found none: for many bare false witness against him, but their witness agreed not together. And there arose
 58 certain, and bare false witness against him, saying, 'We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together.
 60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? And he held his peace, and answered nothing. Again the high priest asked him, and said unto
 62 him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.
 63 Then the high priest rent his clothes, and saith, What need

trial, is mocked and scourged.—Peter's fall and repentance. Mat. xxvi. 57. Lu. xxii. 54. Jo. xviii. 13. XV. 1—20. Pilate examines Christ and acquits him. The Jews clamorously demand his death. Barabbas released.—Christ con-

we any further witness? Ye have heard the blasphemy : 64
what think ye ? And they all condemned him to be guilty of
death. And some began to spit on him, and to cover 65
his face, and to buffet him, and to say unto him, Prophecy :
and the servants did strike him with the palms of their
hands.

AND as Peter was beneath in the palace, there cometh one 66
of the maids of the high priest : and when she saw Peter 67
warming himself, she looked upon him, and said, And thou
also wast with Jesus of Nazareth. But he denied, saying, I 68
know not, neither understand I what thou sayest. And he
went out into the porch ; and the cock crew. And a maid 69
saw him again, and began to say to them that stood by, This
is *one* of them. And he denied it again. And a little after, 70
they that stood by said again to Peter, Surely thou art *one* of
them : for thou art a Galilean, and thy speech agreeth *thereto*.
But he began to curse and to swear, *saying*, I know not this 71
man of whom ye speak. And the second time the cock 72
crew. And Peter called to mind the word that Jesus said
unto him, Before the cock crow twice, thou shalt deny me
three. And when he thought thereon, he wept.

AND straightway in the morning the chief priests held 15
a consultation with the elders and scribes, and the whole coun-
cil, and bound Jesus, and carried *him* away, and delivered
him to Pilate. And Pilate asked him, Art thou the King of 2
the Jews ? And he answering, said unto him, Thou sayest *it*.
And the chief priests accused him of many things : but he 3
answered nothing. And Pilate asked him again, saying, An-
swerest thou nothing ? behold how many things they witness
against thee. But Jesus yet answered nothing : so that Pilate 5
 marvelled. Now at *that* feast he released unto them 6
one prisoner, whomsoever they desired. And there was *one* 7
named Barabbas, *which lay* bound with them that had made
insurrection with him, who had committed murder in the in-
surrection. And the multitude crying aloud, began to desire 8
him to do as he had ever done unto them. But Pilate an- 9
swered them, saying, Will ye that I release unto you the
King of the Jews ? (For he knew that the chief priests had 10
delivered him for envy.) But the chief priests moved the 11
people that he should rather release Barabbas unto them.
And Pilate answered, and said again unto them, What will 12
ye then that I shall do *unto him* whom ye call the King of the
Jews ? And they cried out again, Crucify him. Then Pilate 13
said unto them, Why, what evil hath he done ? And they 14

demned, beaten with rods and mocked. Mat. xxvii. 1. 11—31. Lu. xxiii. 1. Jo. xviii 23.—xix. 6. XV. 21—36. Jesus crucified on Calvary. Inscription of the cross. Jesus derided. Darkness. Mat. xxvii. 26—32. Lu. xxiii. 27. Jo. xix. 17. XV. 37—47. Christ dies. Joseph of Arimathea

15 cried out the more exceedingly, Crucify him! And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be
16 crucified. And the soldiers led him away into the hall, called Pretorium; and they called together the whole band;
17 and they clothed him with purple, and platted a crown of
18 thorns, and put it about his *head*,¹ and began to salute him,
19 Hail, King of the Jews! And they smote *him* on the head with a reed, and did spit upon him, and bowing *their* knees,
20 worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him,

21 **AND** led him out to crucify him.¹ And they compel one Simon a Cyrenian, who passed by, coming out of the country,
22 the father of Alexander and Rufus, to bear his cross. And they bring *him* unto the place Golgotha, (which is being interpreted, The place of a skull. And they gave him to drink,
23 wine mingled with myrrh; but he received *it* not. And when they had crucified him, they parted his garments, casting lots
24 upon them, what every man should take. And it was the
25 third hour, and they crucified him. And the superscription of his accusation was written over, **THE KING OF THE**
26 **JEWS.** And with him they crucify two thieves, the one on
27 his right hand, and the other on his left. And the scripture was fulfilled, which saith, "And he was numbered with the
28 "transgressors." And they that passed by, railed on him, wagging their heads, and saying, Ah, thou that destroyest the
29 temple, and buildest *it* in three days,¹ save thyself, and come
30 down from the cross. Likewise also the chief priests mocking, said among themselves with the scribes, He saved others;
31 himself he cannot save! Let Christ the King of Israel descend now from the cross, that we may see and believe. And they
32 that were crucified with him, reviled him. And when the sixth hour was come, there was darkness over the whole
33 land, until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani! (which is, being interpreted, My God, my God, why hast thou forsaken me!) And some of them that stood by, when they heard
34 *it*, said, Behold, he calleth Elias. And one ran and filled a sponge full of vinegar, and put *it* on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take
35 him down.
36

receives the body and inters it. Mat. xxvii. 50. Lu. xxiii. 46. Jo. xix. 30. XVI. Christ's resurrection made known by an angel to the women. He appears to Mary, and afterwards,

AND Jesus cried with a loud voice, and gave up the ghost. 37
And the vail of the temple was rent in twain, from the top 38
to the bottom. And when the centurion which stood over 39
against him, saw that he so cried out, and gave up the ghost,
he said, Truly this man was the son of God! There were 40
also women looking on afar off, among whom was Mary Mag-
dalene, and Mary the mother of James the less, and of Joses,
and Salome; who also, when he was in Galilee, followed him, 41
and ministered unto him; and many other women which
came up with him unto Jerusalem.

AND now, when the even was come, (because it was the 42
preparation, that is, the day before the sabbath,) ' Joseph of 43
Arimathea, an honourable counsellor, which also waited for
the kingdom of God, came, and went in boldly unto Pilate,
and craved the body of Jesus. And Pilate marvelled if he 44
were already dead: and calling unto him the centurion, he
asked him whether he had been any while dead. And when 45
he knew it of the centurion, he gave the body to Joseph.
And he bought fine linen, and took him down, and wrapped 46
him in the linen, and laid him in a sepulchre which was
hewn out of a rock, and rolled a stone unto the door of the
sepulchre. And Mary Magdalene and Mary the mother of 47
Joses beheld where he was laid.

AND when the sabbath was past, Mary Magdalene, and Ma- 16
ry the mother of James, and Salome, had bought sweet spices,
that they might come and anoint him. And very early in the 2
morning, the first day of the week, they came unto the se-
pulchre, at the rising of the sun: ' and they said among them- 3
selves, Who shall roll us away the stone from the door of the
sepulchre? (and when they looked, they saw that the stone 4
was rolled away,) for it was very great. And entering into 5
the sepulchre, they saw a young man sitting on the right side,
clothed in a long white garment; and they were affrighted.
And he saith unto them, Be not affrighted: ye seek Jesus of 6
Nazareth, which was crucified: he is risen; he is not here:
behold the place where they laid him. But go your way, 7
tell his disciples and Peter, that he goeth before you into Ga-
lilee: there shall ye see him, as he said unto you. And they 8
went out quickly, and fled from the sepulchre: for they
trembled, and were amazed: neither said they any thing to
any man; for they were afraid.

Now, when Jesus was risen early, the first day of the 9
week, he appeared first to Mary Magdalene, out of whom
he had cast seven devils. And she went and told them that 10
had been with him, as they mourned and wept. And they, 11

to the apostles, whom he commands to instruct and baptize all nations, and promises his peculiar protection. He ascends to Heaven. His commands obeyed. Mat. xxviii. Lu. xxiii. 56. xxiv. Jo. xx. 21

I. 2—4. *Dedication to Theophilus. I. 5—25 ZACHARIAS*

when they had heard that he was alive, and had been seen of
 12 her, believed not. After that, he appeared in another
 form unto two of them, as they walked, and went into the
 13 country. And they went and told *it* unto the residue: nei-
 14 ther believed they them. Afterward he appeared unto the
 eleven, as they sat at meat, and upbraided them with their
 unbelief, and hardness of heart, because they believed not
 15 them which had seen him after he was risen. And he said
 unto them, Go ye into all the world, and preach the gospel
 16 to every creature. He that believeth and is baptized, shall be
 17 saved; but he that believeth not, shall be damned. And
 these signs shall follow them that believe: In my name shall
 they cast out devils; they shall speak with new tongues;
 18 they shall take up serpents; and if they drink any deadly
 thing, it shall not hurt them; they shall lay hands on the sick,
 and they shall recover.

So then, after the Lord had spoken unto them, he was re-
 19 ceived up into heaven, and sat on the right hand of God.
 20 And they went forth, and preached every where, the Lord
 working with *them*, and confirming the word with signs fol-
 lowing. Amen.

THE GOSPEL OF LUKE.

1 **FORASMUCH** as many have taken in hand to set forth
 in order a declaration of those things which are most surely
 2 believed among us, ' even as they delivered them unto us,
 which from the beginning were eye-witnesses, and ministers
 3 of the word; it seemed good to me also, having had perfect
 understanding of all things from the very first, to write unto
 4 thee in order, most excellent Theophilus, ' that thou might-
 est know the certainty of those things wherein thou hast been
 instructed.

5 **THERE** was in the days of Herod the king of Judea, a
 certain priest named Zacharias, of the course of Abia; and
 his wife *was* of the daughters of Aaron, and her name *was*
 6 Elisabeth. And they were both righteous before God, walk-
 ing in all the commandments and ordinances of the Lord
 7 blameless. And they had no child, because Elisabeth was
 barren; and they both were *now* well stricken in years.
 8 And it came to pass, that, while he executed the priest's office

...iating in the Temple, receives the promise of a Son, the future forerunner of the MESSIAH. For unbelief he is struck dumb. He returns home. JOHN conceived. l. 26—38. MARY

before God in the order of his course, ' according to the cus- 9
tom of the priest's office, his lot was to burn incense when he
went into the temple of the Lord. And the whole multitude 10
of the people were praying without, at the time of incense
And there appeared unto him an angel of the Lord, standing 11
on the right side of the altar of incense. And when Zacharias 12
saw *him*, he was troubled, and fear fell upon him. But the 13
angel said unto him, Fear not, Zacharias: for thy prayer is
heard; and thy wife Elisabeth shall bear thee a son, and thou
shalt call his name John. And thou shalt have joy and glad- 14
ness, and many shall rejoice at his birth. For he shall be 15
great in the sight of the Lord, and shall drink neither wine
nor strong drink; and he shall be filled with the Holy Ghost,
even from his mother's womb. And many of the children of 16
Israel shall he turn to the Lord their God. And he shall go 17
before him in the spirit and power of Elias, to turn the hearts
of the fathers to the children, and the disobedient to the wis-
dom of the just; to make ready a people prepared for the
Lord. And Zacharias said unto the angel, Whereby shall I 18
know this? for I am an old man, and my wife well stricken
in years. And the angel answering, said unto him, I am Ga- 19
briel, that stand in the presence of God; and am sent to speak
unto thee, and to show thee these glad tidings. And behold, 20
thou shalt be dumb, and not able to speak, until the day that
these things shall be performed, because thou believest not my
words, which shall be fulfilled in their season. And the 21
people waited for Zacharias, and marvelled that he tarried so
long in the temple. And when he came out he could not 22
speak unto them: and they perceived that he had seen a vi-
sion in the temple; for he beckoned unto them, and remain-
ed speechless. And it came to pass, that as soon as the 23
days of his ministration were accomplished, he departed to
his own house. And after those days his wife Elisabeth con- 24
ceived, and hid herself five months, saying, ' Thus hath the 25
Lord dealt with me in the days wherein he looked on *me*, to
take away my reproach among men.

AND in the sixth month the angel Gabriel was sent from 26
God unto a city of Galilee, named Nazareth, ' to a virgin 27
espoused to a man whose name was Joseph, of the house of
David; and the virgin's name was Mary. And the angel 28
came in unto her, and said, Hail! *thou that art* highly favour-
ed, the Lord *is* with thee: blessed *art* thou among women.
And when she saw *him*, she was troubled at his saying, and 29
cast in her mind what manner of salutation this should be.
And the angel said unto her, Fear not, Mary: for thou hast 30

informed that she shall be the mother of the Messiah. 1. 56. She visits her relation Elisabeth; their joy and songs. I.

31 found favour with God. And behold, thou shalt conceive in
thy womb, and bring forth a son, and shalt call his name
32 JESUS. He shall be great, and shall be called the Son of the
Highest; and the Lord God shall give unto him the throne of
33 his father David. And he shall reign over the house of Jacob
34 for ever; and of his kingdom there shall be no end. Then
said Mary unto the angel, How shall this be, seeing I know
35 not a man? And the angel answered, and said unto her,
The Holy Ghost shall come upon thee, and the power of the
Highest shall overshadow thee: therefore also that holy thing
which shall be born of thee, shall be called the Son of God.
36 And behold, thy cousin Elisabeth, she hath also conceived a
son in her old age; and this is the sixth month with her who
37 was called barren: for with God nothing shall be impossible.
38 And Mary said, Behold the handmaid of the Lord, be it unto
me according to thy word. And the angel departed from
her.

39 **AND** Mary arose in those days, and went into the hill-
40 country with haste, into a city of Juda, and entered into the
41 house of Zacharias, and saluted Elisabeth. And it came to
pass, that when Elisabeth heard the salutation of Mary, the
babe leaped in her womb: and Elisabeth was filled with the
42 Holy Ghost. And she spake out with a loud voice and said,
Blessed art thou among women, and blessed is the fruit of thy
43 womb. And whence is this to me, that the mother of my
4 Lord should come to me? For lo, as soon as the voice of thy
salutation sounded in mine ears, the babe leaped in my womb
45 for joy. And blessed is she that believed: for there shall be
a performance of those things which were told her from the
46 Lord. And Mary said,

My soul doth magnify the Lord,
47 And my spirit hath rejoiced in God my Saviour.
48 For he hath regarded the low estate of his handmaiden:
for behold, from henceforth all generations shall call me
blessed.

49 For he that is mighty hath done to me great things; and
holy is his name.

50 And his mercy is on them that fear him, from generation
to generation.

51 He hath showed strength with his arm; he hath scatter-
ed the proud in the imagination of their hearts.

52 He hath put down the mighty from *their* seats, and ex-
alted them of low degree.

53 He hath filled the hungry with good things, and the rich
he hath sent empty away.

54 He hath holpen his servant Israel, in remembrance of

57—80. *John is born, circumcised, and named. Zacharias' speech restored. His prophecies. John's early life.* II. 1—40.

his mercy; ' (as he spake to our fathers,) to Abraham, and 55
to his seed, for ever.

And Mary abode with her about three months, and returned 56
to her own house.

NOW Elisabeth's full time came that she should bedeliver- 57
ed; and she brought forth a son. And her neighbours and 58
her cousins heard how the Lord had showed great mercy
upon her; and they rejoiced with her. And it came to 59
pass, that on the eighth day they came to circumcise the
child; and they called him Zacharias, after the name of his
father. And his mother answered and said, Not so; but he 60
shall be called John. And they said unto her, There is none 61
of thy kindred that is called by this name. And they made 62
signs to his father, how he would have him called. And he 63
asked for a writing-table, and wrote, saying, His name is John.
And they marvelled all. ' And his mouth was opened imme- 64
diately, and his tongue loosed, and he spake, and praised God.
And fear came on all that dwelt round about them: and all 65
these sayings were noised abroad throughout all the hill-coun-
try of Judea. And all they that heard them, laid them up in 66
their hearts, saying, What manner of child shall this be! And
the hand of the Lord was with him. And his father Za- 67
charias was filled with the Holy Ghost, and prophesied, say-
ing,

Blessed be the Lord God of Israel; for he hath visited and 68
redeemed his people,

And hath raised up a horn of salvation for us, in the house 69
of his servant David:

As he spake by the mouth of his holy prophets, which 70
have been since the world began:

That we should be saved from our enemies, and from the 71
hand of all that hate us:

To perform the mercy *promised* to our fathers, and to 72
remember his holy covenant;

(The oath which he sware to our father Abraham,) 73

That he would grant unto us, that we, being delivered 74
out of the hand of our enemies, might serve him without
fear,

In holiness and righteousness before him, all the days of 75
our life.

And thou, child, shalt be called the Prophet of the High- 76
est, for thou shalt go before the face of the Lord to prepare
his ways;

To give knowledge of salvation unto his people, by the re- 77
mission of their sins,

Jesus born at Bethlehem. (Mat. i. 25.) His birth announced to the Shepherds. The song of the Heavenly host. The shepherds visit the babe. Jesus circumcised. His presenta-

- 78 Through the tender mercy of our God ; whereby the day-
spring from on high hath visited us,
79 To give light to them that sit in darkness and in the sha-
dow of death, to guide our feet into the way of peace.
80 And the child grew, and waxed strong in spirit, and was
in the deserts till the day of his showing unto Israel.

- 2 **AND** it came to pass in those days, that there went out a
decree from Cesar Augustus, that all the world should be taxed.
3 (*And this taxing was first made when Cyrenius was gover-*
4 *nor of Syria.*) And all went to be taxed, every one into his
own city. And Joseph also went up from Galilee, out of the
city of Nazareth, into Judea, unto the city of David, which is
called Bethlehem, (because he was of the house and lineage
5 of David,) to be taxed with Mary his espoused wife, being
6 great with child. And so it was, that while they were
there, the days were accomplished that she should be deliver-
ed. And she brought forth her first-born son, and wrapped
7 him in swaddling-clothes, and laid him in a manger ; because
there was no room for them in the inn.
8 **AND** there were in the same country shepherds abiding in
9 the field, keeping watch over their flock by night. And lo,
the angel of the lord came upon them, and the glory of the
Lord shone round about them ; and they were sore afraid.
10 And the angel said unto them, Fear not : for behold, I bring
you good tidings of great joy, which shall be to all people.
11 For unto you is born this day, in the city of David, a Saviour,
12 which is Christ the Lord. And this *shall be* a sign unto you ;
Ye shall find the babe wrapped in swaddling-clothes, lying in
13 a manger. And suddenly there was with the angel a multi-
14 tude of the heavenly host praising God, and saying, ' Glory
' to God in the highest, and on earth peace, good will toward
15 ' men.' And it came to pass, as the angels were gone
away from them into heaven, the shepherds said one to ano-
ther, Let us now go even unto Bethlehem, and see this thing
which is come to pass, which the Lord hath made known unto
16 us. And they came with haste, and found Mary and Joseph,
17 and the babe lying in a manger. And when they had seen *it*,
they made known abroad the saying which was told them con-
18 cerning this child. And all they that heard *it*, wondered at
19 those things which were told them by the shepherds But Mary
20 kept all these things, and pondered *them* in her heart. And
the shepherds returned, glorifying and praising God for all
the things that they had heard and seen, as it was told unto
them.

- 21 **AND** when eight days were accomplished for the circum-

tion in the Temple. The joy and prophecies of Simeon and Anna.—Jesus' youth at Nazareth. (Mat. ii. 22, 23.)

cising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

AND when the days of her purification according to the law 22 of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord, ¹ (as it is written in the law of 23 the Lord, "Every male that openeth the womb shall be called holy to the Lord;") and to offer a sacrifice according to that which is said in the law of the Lord, "A pair of turtle-doves, or two young pigeons." And behold there was 23 a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto 26 him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit 27 into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law, ¹ then took 28 he him up in his arms, and blessed God, and said,

Lord, now lettest thou thy servant depart in peace, according to thy word: 29

For mine eyes have seen thy salvation, 30

Which thou hast prepared before the face of all people; 31

A light to lighten the Gentiles, and the glory of thy 32 people Israel.

And Joseph and his mother marvelled at those things 33 which were spoken of him. And Simeon blessed them, and 34 said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through 35 thy own soul also;) that the thoughts of many hearts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with a husband seven years from her virginity; and she *was* a widow of about fourscore and four years, 37 which departed not from the temple, but served *God* with fastings and prayers night and day. And she coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the 39 law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed strong 40 in spirit, filled with wisdom; and the grace of God was upon him.

NOW his parents went to Jerusalem every year at the 41 feast of the passover. And when he was twelve years old, 42

II. 41—52. *Jesus when twelve years old debates with the doctors. The anxiety of his parents.—His obedience* III. 1—22. *John preaches. His exhortations: his prophecy of*

they went up to Jerusalem after the custom of the feast.
 43 And when they had fulfilled the days, as they returned, the
 child Jesus tarried behind in Jerusalem; and Joseph and his
 44 mother knew not of it. But they, supposing him to have been
 in the company, went a day's journey; and they sought him
 45 among their kinsfolk and acquaintance. And when they
 found him not, they turned back again to Jerusalem, seeking
 46 him. And it came to pass, that after three days they found
 him in the temple, sitting in the midst of the doctors, both
 47 hearing them, and asking them questions. And all that
 heard him were astonished at his understanding and answers.
 48 And when they saw him, they were amazed; and his mother
 said unto him, Son, why hast thou thus dealt with us? behold,
 49 thy father and I have sought thee sorrowing. And he said unto
 them, How is it that ye sought me? wist ye not that I must
 50 be about my Father's business? And they understood not
 51 the saying which he spake unto them. And he went down
 with them, and came to Nazareth, and was subject unto
 them: but his mother kept all these sayings in her heart.
 52 And Jesus increased in wisdom and stature, and in favour
 with God and man.

3 NOW in the fifteenth year of the reign of Tiberius Ce-
 sar, Pontius Pilate being governor of Judea, and Herod being
 tetrarch of Galilee, and his brother Philip tetrarch of Iturea
 and of the region of Trachonitis, and Lysanias the tetrarch
 2 of Abilene, ¹ Annas and Caiaphas being the high priests,
 the word of God came unto John the son of Zacharias in
 3 the wilderness. And he came into all the country about Jor-
 dan, preaching the baptism of repentance, for the remission
 4 of sins; as it is written in the book of the words of Esaias
 the prophet, saying, "The voice of one crying in the wilder-
 5 "ness, Prepare ye the way of the Lord, make his paths
 "straight. Every valley shall be filled, and every mountain
 "and hill shall be brought low; and the crooked shall be
 "made straight, and the rough ways *shall be* made smooth;
 7 "and all flesh shall see the salvation of God." Then
 said he to the multitude that came forth to be baptized of him,
 O generation of vipers! who hath warned you to flee from
 8 the wrath to come? Bring forth therefore fruits worthy of
 repentance, and begin not to say within yourselves, We have
 Abraham to *our* father: for I say unto you, That God is able
 9 of these stones to raise up children unto Abraham. And
 now also the axe is laid unto the root of the trees: every tree
 therefore which bringeth not forth good fruit, is hewn down,
 10 and cast into the fire. And the people asked him, say-

Christ. (He is cast into prison. Mat. xiv. 5. Mar. vi. 17.)
Testimonies given to Jesus at his baptism. Mat. iii. 1. Mar.
i. 1. III. 23—35. Genealogy of Christ from Adam,—

ing, What shall we do then? He answereth and saith unto them, 11
 He that hath two coats, let him impart to him that hath
 none; and he that hath meat, let him do likewise. Then 12
 came also publicans to be baptized, and said unto him, Mas-
 ter, what shall we do? And he said unto them, Exact no 15
 more than that which is appointed you. And the soldiers 14
 likewise demanded of him, saying, And what shall we do?
 And he said unto them, Do violence to no man, neither accuse
 any falsely; and be content with your wages. And 15
 as the people were in expectation, and all men mused in their
 hearts of John, whether he were the Christ, or not, ' John 16
 answered, saying unto *them* all, I indeed baptize you with
 water; but one mightier than I cometh, the latchet of whose
 shoes I am not worthy to unloose: he shall baptize you with
 the Holy Ghost, and with fire; whose fan is in his hand, and 17
 he will thoroughly purge his floor, and will gather the wheat
 into his garner; but the chaff he will burn with fire un-
 quenchable. And many other things in his exhortation 18
 preached he unto the people. But Herod the tetrarch, 19
 being reproved by him for Herodias his brother Philip's wife,
 and for all the evils which Herod had done, ' added yet 20
 this above all, that he shut up John in prison.

Now, when all the people were baptized, it came to pass, 21
 that Jesus also being baptized, and praying, the heaven was
 opened, ' and the Holy Ghost descended in a bodily shape 22
 like a dove upon him, and a voice came from heaven, which
 said, 'Thou art my beloved Son; in thee I am well pleas-
 ed.'

AND Jesus himself began to be about thirty years of age, 23
 being (as was supposed) the son of Joseph, which was *the*
son of Heli, ' which was *the son* of Matthat, which was *the* 24
son of Levi, which was *the son* of Melchi, which was *the*
son of Jaana, which was *the son* of Joseph, ' which was *the* 25
son of Mattathias, which was *the son* of Amos, which was
the son of Naum, which was *the son* of Esli, which was *the*
son of Nagge, ' which was *the son* of Maath, which was *the* 26
son of Mattathias, which was *the son* of Semei, which was *the*
son of Joseph, which was *the son* of Juda, ' which was *the* 27
son of Joanna, which was *the son* Rhesa, which was *the*
son of Zorobabel, which was *the son* of Salathiel, which was *the*
son of Neri, ' which was the son of Nelchi, which was *the* 28
son of Addi, which was *the son* of Cosam, which was *the*
son of Elmodam, which was *the son* of Er, ' which was *the* 29
son of Jose, which was *the son* of Eliézer, which was *the*
son of Jorim, which was *the son* of Matthat, which was *the*

(through Mary his mother, that contained in Matthew's gospel, (*Mat. i. 1—16.*) being the genealogy of his *reputed* and legal father Joseph.) IV. 1.—13. *Christ tempted. Mat.*

50 son of Levi, ' which was *the son* of Simeon, which was *the son*
 51 of Juda, which was *the son* of Joseph, which was *the son*
 52 of Jonan, which was *the son* of Eliakim, ' which was *the son*
 53 of Melea, which was *the son* of Menan, which was *the son*
 54 of Mattatha, which was *the son* of Nathan, which was *the son*
 55 of David, ' which was *the son* of Jesse, which was *the son*
 56 of Obed, which was *the son* of Booz, which was *the son*
 57 of Salmon, which was *the son* of Naasson, ' which was *the son*
 58 of Aminadab, which was *the son* of Aram, which was *the son*
 59 of Esrom, which was *the son* of Phares, which was *the son*
 60 of Juda, ' which was *the son* of Jacob, which was *the son*
 61 of Isaac, which was *the son* of Abraham, which was *the son*
 62 of Thara, which was *the son* of Nachor, ' which was *the son*
 63 of Saruch, which was *the son* of Ragau, which was *the son*
 64 of Phalec, which was *the son* of Heber, which was *the son*
 65 of Sala, ' which was *the son* of Cainan, which was *the son*
 66 of Arphaxad, which was *the son* of Sem, which was *the son*
 67 of Noe, which was *the son* of Lamech, ' which was *the son*
 68 of Mathusala, which was *the son* of Enoch, which was *the son*
 69 of Jared, which was *the son* of Maleleel, which was *the son*
 70 of Cainan, ' which was *the son* of Enos, which was *the son*
 71 of Seth, which was *the son* of Adam, which was *the son*
 72 of God.

4 AND Jesus being full of the Holy Ghost, returned from
 5 Jordan, and was led by the Spirit into the wilderness, ' being
 6 forty days tempted of the devil. And in those days he did eat
 7 nothing: and when they were ended, he afterward hungered.
 8 And the devil said unto him, If thou be the Son of God, com-
 9 mand this stone that it be made bread. And Jesus answered
 10 him, saying, It is written, "That man shall not live by bread
 11 alone, but by every word of God." And the devil, taking
 12 him up into a high mountain, showed unto him all the king-
 13 doms of the world in a moment of time. And the devil said
 14 unto him, All this power will I give thee, and the glory of
 15 them: for that is delivered unto me, and to whomsoever I
 16 will, I give it. If thou therefore wilt worship me, all shall be
 17 thine. And Jesus answered and said unto him, Get thee be-
 18 hind me, Satan: for it is written, "Thou shalt worship the
 19 Lord thy God, and him only shalt thou serve." And he
 20 brought him to Jerusalem, and set him on a pinnacle of the
 21 temple, and said unto him, If thou be the Son of God, cast
 22 thyself down from hence; ' for it is written, "He shall give his
 23 angels charge over thee, to keep thee: ' and in *their* hands
 24 "they shall bear thee up, lest at any time thou dash thy foot
 25 "against a stone." And Jesus answering, said unto him, It

iv. 1. *Mar. i. 12, 13.* IV. 14—30. *He returns to Galilee, (Mat iv. 12. Mar. i. 14) and teaches in his own city, but is rejected. (Mat. xiii. 53. Mar. vi. 1) IV. 31—44. A de-*

is said, "Thou shalt not tempt the Lord thy God." And 18
when the devil had ended all the temptation, he departed from
him for a season.

AND Jesus returned in the power of the Spirit into Gali- 14
lee: and there went out a fame of him through all the region
round about. And he taught in their synagogues, being glo- 15
rified of all. And he came to Nazareth, where he had been 16
brought up: and, as his custom was, he went into the syna-
gogue on the sabbath-day, and stood up for to read. And 17
there was delivered unto him the book of the prophet Esaias.
And when he had opened the book, he found the place where
it was written, ¹ "The Spirit of the Lord is upon me, because 18
"he hath anointed me to preach the gospel to the poor; he
"hath sent me to heal the broken-hearted, to preach deliver-
"ance to the captives, and recovering of sight to the blind, to
"set at liberty them that are bruised, ¹ to preach the accept- 19
"able year of the Lord." And he closed the book, and he 20
gave it again to the minister, and sat down. And the eyes of
all them that were in the synagogue were fastened on him.
And he began to say unto them, This day is this scripture ful- 21
filled in your ears. And all bare him witness, and wondered 22
at the gracious words which proceeded out of his mouth. And
they said, Is not this Joseph's son? And he said unto them, 23
Ye will surely say unto me this proverb,—*'Physician, heal thy-*
self:—whatsoever we have heard done in Capernaum, do also
here in thy country. And he said, Verily, I say unto you, 24
No prophet is accepted in his own country. But I tell you of 25
a truth, many widows were in Israel in the days of Elias, when
the heaven was shut up three years and six months, when great
famine was throughout all the land; but unto none of them 26
was Elias sent, save unto Sarepta, a city of Sidon, unto a wo-
man *that was* a widow. And many lepers were in Israel in 27
the time of Eliseus the prophet; and none of them was cleansed,
saving Naaman the Syrian. And all they in the syn- 28
agogue, when they heard these things, were filled with wrath,
¹ and rose up, and thrust him out of the city, and led him unto 29
the brow of the hill, whereon their city was built, that they
might cast him down headlong. But he, passing through the 30
midst of them, went his way.

AND came down to Capernaum, a city of Galilee, and 31
taught them on the sabbath-days. And they were astonished 32
at his doctrine: for his word was with power. And in the syn- 33
agogue there was a man which had a spirit of an unclean devil;
and he cried out with a loud voice, ¹ saying, Let us alone; 34

moniaek at Capernaum, (Mar. i. 21.) the mother-in-law of Peter, and other sick persons cured. Mat. viii. 14. Mar. i. 29. V. 1—11. Jesus teaches the people from Simon's ship; he with James and John, fishing at the command of Jesus,

what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God! ' And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. And they were all amazed, and spake among themselves, saying, What a word *is* this! for with authority and power he commandeth the unclean spirits, and they come out. And the fame of him went out into every place of the country round about.

AND he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her. And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them. Now, when the sun was setting, all they that had any sick with divers diseases, brought them unto him: and he laid his hands on every one of them, and healed them. And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he, rebuking *them*, suffered them not to speak: for they knew that he was Christ. And when it was day, he departed, and went into a desert place; and the people sought him, and came unto him, and stayed him, that he should not depart from them. And he said unto them, I must preach the kingdom of God to other cities also, for therefore am I sent. And he preached in the synagogues of Galilee.

AND it came to pass, that as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. Now, when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless, at thy word I will let down the net. And when they had this done, they enclosed a great multitude of fishes: and their net brake. And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the

find miraculous success:—they follow Jesus. (Mat. iv. 18. Mar. i. 16.) V. 12—26. A leper healed. (Mat. viii. 1. Mar. i. 40.) Also a paralytic. Jesus silences those who accused him of blasphemy. Mat. ix. 1. Mar. ii. 1. V. 27—39.

fishes which they had taken : ' and so *was* also James and John 10
the sons of Zebedee, which were partners with Simon, And
Jesus said unto Simon, Fear not: from henceforth thou shalt 11
catch men. And when they had brought their ships to land,
they forsook all, and followed him.

AND it came to pass, when he was in a certain city, be- 12
hold, a man full of leprosy: who seeing Jesus, fell on *his* face,
and besought him, saying, Lord, if thou wilt, thou canst make
me clean. And he put forth *his* hand and touched him, say- 13
ing, I will: Be thou clean. And immediately the leprosy de-
parted from him. And he charged him to tell no man: but 14
go, and show thyself to the priest, and offer for thy cleansing,
according as Moses commanded, for a testimony unto them.

BUT so much the more went there a fame abroad of him: 15
and great multitudes came together to hear and to be healed
by him of their infirmities. And he withdrew himself into the 16
wilderness, and prayed. And it came to pass on a certain 17
day, as he was teaching, that there were Pharisees and doc-
tors of the law sitting by, which were come out of every town
of Galilee, and Judea, and Jerusalem: and the power of the
Lord was *present* to heal them. And behold, men brought 18
in a bed a man which was taken with a palsy: and they sought
means to bring him in, and to lay *him* before him. And when 19
they could not find by what *way* they might bring him in, be-
cause of the multitude, they went upon the house-top, and let
him down through the tiling with *his* couch, into the midst be-
fore Jesus. And when he saw their faith, he said unto him, 20
Man, thy sins are forgiven thee. And the scribes and the Pha- 21
risees began to reason, saying, Who is this which speaketh
blasphemies? Who can forgive sins but God alone? ' But 22
when Jesus perceived their thoughts, he answering, said unto
them, What reason ye in your hearts? Whether is easier, 23
to say, Thy sins be forgiven thee; or to say, Rise up and walk?
But that ye may know that the Son of man hath power upon 24
earth to forgive sins, (he said unto the sick of the palsy,) I say
unto thee, Arise, and take up thy couch, and go unto thy house.
And immediately he arose up before them, and took up that 25
whereon he lay, and departed to his own house, glorifying
God. And they were all amazed, and they glorified God, 26
and were filled with fear, saying, We have seen strange things
to-day!

AND after these things he went forth, and saw a publican 27
named Levi, sitting at the receipt of custom: and he said unto

Levi called. Christ justifies himself for eating with publicans; and his disciples for not fasting after the manner of the Pharisees. Mat. ix. 9. Mar. ii. 13. VI. 1—11. He vindicates his disciples from the charge of breaking the Sabbath,

28 him, Follow me. And he left all, rose up, and followed him.
 29 And Levi made him a great feast in his own house; and there
 was a great company of publicans, and of others that sat down
 30 with them. But their scribes and Pharisees murmured against
 his disciples, saying, Why do ye eat and drink with publicans
 31 and sinners? And Jesus answering, said unto them, They
 32 that are whole need not a physician; but they that are sick. I
 came not to call the righteous, but sinners to repentance.
 33 And they said unto him, Why do the disciples of John fast
 often, and make prayers, and likewise *the disciples* of the Pha-
 34 risees; but thine eat and drink? And he said unto them, Can
 ye make the children of the bride-chamber fast while the bride-
 35 groom is with them? But the days will come, when the
 bridegroom shall be taken away from them, and then shall they
 36 fast in those days. And he spake also a parable unto them:
 No man putteth a piece of a new garment upon an old: if other-
 wise, then both the new maketh a rent, and the piece that was
 37 taken out of the new, agreeth not with the old. And no man
 putteth new wine into old bottles; else the new wine will burst
 38 the bottles, and be spilled, and the bottles shall perish. But
 new wine must be put into new bottles, and both are preserv-
 39 ed. No man also having drunk old *wine*, straightway desireth
 new: for he saith, The old is better.

6 AND it came to pass on the second sabbath after the first,
 that he went through the corn-fields; and his disciples plucked
 2 the ears of corn, and did eat, rubbing *them* in *their* hands. And
 certain of the Pharisees said unto them, Why do ye that which
 3 is not lawful to do on the sabbath-days? And Jesus answer-
 ing them, said, Have ye not read so much as this, what David
 did, when himself was a hungered, and they which were with
 4 him; how he went into the house of God, and did take and
 eat the shew-bread, and gave also to them that were with him,
 5 which it is not lawful to eat but for the priests alone? And
 he said unto them, That the Son of man is Lord also of the
 sabbath.

6 And it came to pass also on another sabbath, that he enter-
 ed into the synagogue, and taught and there was a man whose
 7 right hand was withered: and the scribes and Pharisees
 watched him, whether he would heal on the sabbath-day; that
 8 they might find an accusation against him. But he knew their
 thoughts, and said to the man which had the withered hand,
 Rise up, and stand forth in the midst. And he arose, and stood
 9 forth. Then said Jesus unto them, I will ask you one thing;
 Is it lawful on the sabbath-days to do good, or to do evil? to
 10 save life, or to destroy it? And looking round about upon

and restores a withered hand on that day. The Pharisees combine against him. *Mat.* xii. 1. *Mar.* ii. 23.—iii. 6. VI. 12—49. Twelve Apostles chosen. (*Mar.* iii. 13)—A summary

them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other. And they were filled with madness; and communed one with 11 another what they might do to Jesus.

AND it came to pass in those days, that he went out into 12 a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and 13 of them he chose twelve, whom also he named Apostles; Simon (whom he also named Peter) and Andrew his brother, 14 James, and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes, 15 and Judas the brother of James, and Judas Iscariot, which 16 also was the traitor. And he came down with them, and 17 stood in the plain; and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea-coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they that were 18 vexed with unclean spirits: and they were healed. And the 19 whole multitude sought to touch him, for there went virtue out of him and healed them all.

AND he lifted up his eyes on his disciples, and said, Blessed 20 be ye poor; for yours is the kingdom of God. Blessed are 21 ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye when 22 men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that 23 day, and leap for joy: for behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets. But wo unto you that are rich! for ye have received 24 your consolation. Wo unto you that are full! for ye shall 25 hunger. Wo unto you that laugh now! for ye shall mourn and weep. Wo unto you, when all men shall speak well of you! 26 for so did their fathers to the false prophets. But I say 27 unto you which hear, Love your enemies, do good to them which hate you, bless them that curse you, and pray for 28 them which despitefully use you. And unto him that smiteth thee on the one cheek, offer also the other; and him that 29 taketh away thy cloak, forbid not to take thy coat also. Give 30 to every man that asketh of thee; and of him that taketh away thy goods, ask them not again. And as ye would that 31 men should do to you, do ye also to them likewise. For if 32 ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to 33 them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye 34

of the discourse addressed to the disciples, the people listening—who are happy—who miserable:—of love to enemies—meekness—benevolence—mercy and candour:—Parables:—necessity of knowledge in a teacher:—of holiness in reformers, or censoriousness reproved:—the heart known by the deportment:—of the wise and foolish builders. Mat. v—vii.

hope to receive, what thank have ye? for sinners also lend to
 35 sinners, to receive as much again. But love ye your enemies,
 and do good, and lend, hoping for nothing again; and your
 reward shall be great, and ye shall be the children of the High-
 36 est: for he is kind unto the unthankful and to the evil. Be ye
 37 therefore merciful, as your father also is merciful. Judge
 not, and ye shall not be judged: condemn not, and ye shall
 38 not be condemned: forgive, and ye shall be forgiven: give
 and it shall be given unto you; good measure, pressed down,
 and shaken together, and running over, shall men give into
 your bosom. For with the same measure that ye mete with-
 39 al, it shall be measured to you again. And he spake a
 parable unto them; Can the blind lead the blind? shall they
 40 not both fall into the ditch? The disciple is not above his
 41 master: but every one that is perfect, shall be as his master.
 42 And why beholdest thou the mote that is in thy brother's eye,
 but perceivest not the beam that is in thine own eye? Either
 how canst thou say to thy brother, Brother, let me pull out
 the mote that is in thine eye, when thou thyself beholdest
 not the beam that is in thine own eye? Thou hypocrite, cast
 out first the beam out of thine own eye, and then shalt thou
 see clearly to pull out the mote that is in thy brother's eye.
 43 For a good tree bringeth not forth corrupt fruit; neither doth
 44 a corrupt tree bring forth good fruit. For every tree is known
 by his own fruit: for of thorns men do not gather figs, nor of
 45 a bramble-bush gather they grapes. A good man out of the
 good treasure of his heart, bringeth forth that which is good;
 and an evil man out of the evil treasure of his heart, bringeth
 forth that which is evil: for of the abundance of the heart his
 46 mouth speaketh. And why call ye me Lord, Lord, and
 47 do not the things which I say? Whosoever cometh to me,
 and heareth my sayings, and doeth them, I will show you to
 48 whom he is like. He is like a man which built a house, and
 digged deep, and laid the foundation on a rock; and when the
 flood arose, the stream beat vehemently upon that house, and
 49 could not shake it: for it was founded upon a rock. But he
 that heareth and doeth not, is like a man that without a founda-
 tion built a house upon the earth, against which the stream
 did beat vehemently, and immediately it fell, and the ruin of
 that house was great.

7 NOW, when he had ended all his sayings in the audience
 2 of the people, he entered into Capernaum. And a certain cen-

VII. 1—10. *Christ commends the faith of a Centurion, and heals his servant. Mat. viii. 5.* VII. 11—17. *In Nain Jesus restores to life the only son of a widow.* VII. 18—35. *Jesus receives an inquiry from John, and sends back the messen-*

turion's servant, who was dear unto him, was sick, and ready to die. And when he heard of Jesus, he sent unto him the 3
elders of the Jews, beseeching him that he would come and 4
heal his servant. And when they came to Jesus, they besought 5
him instantly, saying, That he was worthy for whom he 6
should do this: 'for he loveth our nation, and he hath built 7
us a synagogue. Then Jesus went with them. And when he 8
was now not far from the house, the centurion sent friends 9
to him, saying unto him, Lord, trouble not thyself: for I am 10
not worthy that thou shouldest enter under my roof; where-
fore neither thought I myself worthy to come unto thee: but
say in a word, and my servant shall be healed. For I also am
a man set under authority, having under me soldiers, and I
say unto one, Go, and he goeth; and to another, Come, and
he cometh: and to my servant, Do this, and he doeth it.
When Jesus heard these things, he marvelled at him, and
turned him about and said unto the people that followed him,
I say unto you, I have not found so great faith, no, not in Is-
rael. And they that were sent, returning to the house, found
the servant whole that had been sick.

AND it came to pass the day after, that he went into a city 11
called Nain: and many of his disciples went with him, and
much people. Now, when he came nigh to the gate of the 12
city, behold, there was a dead man carried out, the only son
of his mother, and she was a widow: and much people of the
city was with her. And when the Lord saw her, he had com- 13
passion on her, and said unto her, Weep not. And he came 14
and touched the bier: and they that bare him stood still.
And he said, Young man, I say unto thee, Arise! And he 15
that was dead sat up, and began to speak: and he delivered
him to his mother. And there came a fear on all: and they 16
glorified God, saying, That a great prophet is risen up among
us: and, That God hath visited his people. And this rumour 17
of him went forth throughout all Judea, and throughout all
the region round about.

AND the disciples of John showed him of all these things. 18
And John, calling unto him two of his disciples, sent them to 19
Jesus, saying, Art thou he that should come? or look we for
another? When the men were come unto him, they said, 20
John Baptist hath sent us unto thee, saying, Art thou he that
should come? or look we for another? And in that same 21
hour he cured many of their infirmities, and plagues, and of
evil spirits; and unto many that were blind he gave sight.

gers with an account of his miracles. He bears testimony to John, and exposes the perverseness of the people. Mat. xi. 2—19. VII. 36—50. Jesus pardons the sins of a woman, and

- 22 Then Jesus answering, said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.
- 23 And blessed is *he*, whosoever shall not be offended in me.
- 24 And when the messengers of John were departed, he began to speak unto the people concerning John. What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in king's courts. But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. This is *he*, of whom it is written, "Behold, I send my messenger before thy face, which shall prepare thy way before thee." For I say unto you, Among those that are born of women, there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God, is greater than he. (And all the people that heard *him*, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.) And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like? They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. For John the Baptist came neither eating bread, nor drinking wine; and ye say, He hath a devil. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a wine-bibber, a friend of publicans and sinners! But Wisdom is justified of all her children.
- 36 AND one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster-box of ointment, and stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment. Now, when the Pharisee which had bidden him, saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner. And Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor, which

proposes to the Pharisees the parable of two insolvent debtors.
 VIII. 1—3. *Christ continues to preach, attended by the disciples and others.* VIII. 4—18. *Parables:—of the sower—*

had two debtors : the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly 42 forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that *he*, 43 to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto 44 Simon, Seest thou this woman? I entered into thy house, thou gavest me no water for my feet : but she hath washed my feet with tears, and wiped *them* with the hairs of her head. Thou gavest me no kiss, but this woman, since the time I came 45 in, hath not ceased to kiss my feet. My head with oil thou 46 didst not anoint : but this woman hath anointed my feet with ointment. Wherefore, I say unto thee, Her sins, which are 47 many, are forgiven ; for she loved much : but to whom little is forgiven, *the same* loveth little. And he said unto her, Thy 48 sins are forgiven. And they that sat at meat with him, began 49 to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee : go in 50 peace.

AND it came to pass afterward, that he went throughout 8 every city and village, preaching and showing the glad tidings of the kingdom of God : and the twelve *were* with him, ' and 2 certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, ' and Joanna the wife of Chuza, Herod's steward, and 3 Susanna, and many others, which ministered unto him of their substance.

AND when much people were gathered together, and were 4 come to him out of every city, he spake by a parable. A 5 sower went out to sow his seed : and as he sowed, some fell by the way-side ; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock : and as soon as 6 it was sprung up, it withered away, because it lacked moisture. And some fell among thorns : and the thorns sprang up with 7 it, and choked it. And other fell on good ground, and sprang 8 up, and bare fruit a hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear!

AND his disciples asked him, saying, What might this parable 9 be? And he said, Unto you it is given to know the myste- 10 ries of the kingdom of God : but to others in parables ; that seeing they might not see, and hearing they might not understand. Now the parable is this : The seed is the word of 11 God : those by the way-side, are they that hear ; then cometh 12 the devil, and taketh away the word out of their hearts, lest

(its explanation)—of the light placed in open view. *Mat. xiii. 1. Mar. iv. 1. VIII. 19—21. Christ's obedient disciples more beloved than his relatives. Mat. xii. 46. Mar. iii. 31. VIII. 22—25. A tempest quelled by Christ. Mat. viii. 23. Mar. iv. 35. VIII. 26—39. A demoniack near Gadara cured, and*

13 they should believe and be saved. They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns, are they, which, when they have heard, go forth, and are choked with cares, and riches, and pleasures of *this* life, and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience. No man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which enter in may see the light. For nothing is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known, and come abroad. Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

19 **T**HEN came to him *his* mother and his brethren, and
20 could not come at him for the press. And it was told him *by* certain, which said, Thy mother and thy brethren stand without, desiring to see thee. And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

22 **N**OW it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.
23 But as they sailed, he fell asleep: and there came down a storm of wind on the lake; and they were filled *with water*, and were
24 in jeopardy. And they came to him, and awoke him, saying, Master, Master, we perish. Then he arose, and rebuked the wind, and the raging of the water: and they ceased, and there
25 was a calm. And he said unto them, Where is your faith? And they being afraid, wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

26 **A**ND they arrived at the country of the Gadarenes, which
27 is over against Galilee. And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in
28 the tombs. When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee

the swine precipitated into the lake. Mat. viii. 28. Mar. v. 1. VIII. 40—56. An afflicted woman cured; Jairus' daughter

torment me not. (For he had commanded the unclean spirit 29
to come out of the man. For oftentimes it had caught him:
and he was kept bound with chains, and in fetters; and he
brake the bands, and was driven of the devil into the wilder-
ness.) And Jesus asked him, saying, What is thy name? 30
And he said, Legion: because many devils were entered into
him. And they besought him, that he would not command 31
them to go out into the deep. And there was there a herd of 32
many swine feeding on the mountain: and they besought him
that he would suffer them to enter into them. And he suffered
them. Then went the devils out of the man, and entered 33
into the swine: and the herd ran violently down a steep place
into the lake, and were choked. When they that fed *them* 34
saw what was done, they fled, and went and told *it* in the city
and in the country. Then they went out to see what was 35
done; and came to Jesus, and found the man out of whom the
devils were departed, sitting at the feet of Jesus, clothed, and
in his right mind: and they were afraid. They also which saw 36
it, told them by what means he that was possessed of the dev-
ils was healed. Then the whole multitude of the country 37
of the Gadarenes round about, besought him to depart from
them; for they were taken with great fear. And he went up
into the ship, and returned back again. Now, the man out of 38
whom the devils were departed, besought him that he might
be with him. But Jesus sent him away, saying, ' Return to 39
thine own house, and show how great things God hath done
unto thee. And he went his way and published throughout
the whole city, how great things Jesus had done unto him.

AND it came to pass, that, when Jesus was returned, the 40
people *gladly* received him: for they were all waiting for him.
And behold, there came a man named Jairus, and he was a 41
ruler of the synagogue: and he fell down at Jesus' feet, and
besought him that he would come into his house: for he had 42
one only daughter, about twelve years of age, and she lay a
dying. But as he went, the people thronged him. ' And 43
a woman having an issue of blood twelve years, which had
spent all her living upon physicians, neither could be healed
of any, ' came behind *him* and touched the border of his gar- 44
ment: and immediately her issue of blood stanch'd. And 45
Jesus said, Who touched me? When all denied, Peter, and
they that were with him, said, Master, the multitude throng
thee, and press *thee*, and sayest thou, Who touched me?
And Jesus said, Somebody hath touched me: for I perceive 46
that virtue is gone out of me. And when the woman saw that 47
she was not hid, she came trembling, and falling down before
him, she declared unto him before all the people for what

raised. Mat. ix. 18. Mar. v. 21. IX. 1—6. Twelve Apostles commissioned. Mat. x. Mar. vi. 7 IX. 7—9. Herod the tetrarch desires to see Christ. Mat. xiv. 1, 2. Mar. vi. 14. IX. 10—17. Five thousand miraculously fed. Mat.

cause she had touched him, and how she was healed immediately. And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace. While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead: trouble not the Master. But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole. And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden. And all wept and bewailed her: but he said, Weep not: she is not dead, but sleepest. And they laughed him to scorn, knowing that she was dead. And he put them all out, and took her by the hand, and called, saying, Maid, arise! And her spirit came again, and she arose straightway: and he commanded to give her meat. And her parents were astonished: but he charged them that they should tell no man what was done.

9 THEN he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. 2 And he sent them to preach the kingdom of God, and to heal 3 the sick. And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece. And whatsoever house 4 ye enter into, there abide, and thence depart. And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them. 6 And they departed, and went through the towns, preaching the gospel, and healing every where.

7 NOW Herod the tetrarch heard of all that was done by him: and he was perplexed, because it was said of some, that 8 John was risen from the dead; and of some, that Elias had appeared; and of others, that one of the old prophets was risen 9 again. And Herod said, John have I beheaded; but who is this of whom I hear such things? And he desired to see him.

10 AND the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place, belonging to the city called Bethsaida. And the people, when they knew it, followed him: and he received them; and spake unto them of the kingdom of God, and healed them that had need of healing. And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals.

xiv. 13. *Mar. vi. 30. Jo. vi. 1. IX. 18—27. Opinions concerning Christ. Peter's confession. Christ predicts his death, and warns his disciples to prepare for self denial and sufferings. Mat. xvi. 13. Mar viii. 27. IX. 28—36. Transfi-*

tuals: for we are here in a desert place. But he said unto 13
them, Give ye them to eat. And they said, We have no
more but five loaves and two fishes; except we should go and
buy meat for all this people. (For they were about five 14
thousand men.) And he said to his disciples, Make them sit
down by fifties in a company. And they did so, and made 15
them all sit down. Then he took the five loaves, and the two 16
fishes, and looking up to heaven, he blessed them, and brake,
and gave to the disciples to set before the multitude. And 17
they did eat, and were all filled: and there was taken up of
fragments that remained to them twelve baskets.

AND it came to pass, as he was alone praying, his disciples 18
were with him; and he asked them, saying, Who say the peo-
ple that I am? They answering, said, John the Baptist; but 19
some say, Elias; and others say, That one of the old prophets
is risen again. He said unto them, But who say ye that I am? 20
Peter answering, said, The Christ of God. ' And he straitly 21
charged them, and commanded *them* to tell no man that thing, '
saying, The Son of man must suffer many things, and be re- 22
jected of the elders, and chief priests, and scribes, and be
slain, and be raised the third day. And he said to *them* 23
all, If any man will come after me, let him deny himself, and
take up his cross daily, and follow me. For whosoever will 24
save his life, shall lose it: but whosoever will lose his life for
my sake, the same shall save it. (For what is a man advan- 25
taged, if he gain the whole world and lose himself, or be cast
away.) For whosoever shall be ashamed of me, and of my 26
words, of him shall the Son of man be ashamed, when he shall
come in his own glory, and in his Father's and of the holy
angels. But I tell you of a truth, there be some standing 27
here which shall not taste of death till they see the kingdom
of God.

AND it came to pass, about an eight days after these say- 18
ings, he took Peter, and John, and James, and went up into a
mountain to pray. And as he prayed, the fashion of his coun- 29
tenance was altered, and his raiment was white and glistering.
And behold, there talked with him two men, which were 30
Moses and Elias: ' who appeared in glory, and spake of his 31
decease which he should accomplish at Jerusalem. But Peter 32
and they that were with him were heavy with sleep: and when
they were awake, they saw his glory, and the two men that
stood with him. And it came to pass, as they departed from 33
him, Peter said unto Jesus, Master, it is good for us to be
here: and let us make three tabernacles; one for thee, and

guration of Christ. Mat. xvii. 1. Mar. ix. 2. IX. 37—45. Jesus cures a demoniack, whom his disciples could not: he again foretells his death. Mat. xvii. 14. Mar. ix. 14. IX. 46—50. Humility recommended. Mat. xviii. 1. Mar. ix. 33. IX. 51—56. The inhospitality of some Samaritans: the anger

one for Moses, and one for Elias: not knowing what he said.

34 While he thus spake, there came a cloud, and overshadowed
35 them: and they feared as they entered into the cloud. And
there came a voice out of the cloud, saying, 'This is my be-
36 'loved Son: hear him.' And when the voice was past, Jesus
was found alone. And they kept it close, and told no man in
those days any of those things which they had seen.

37 AND it came to pass, that on the next day, when they were
38 come down from the hill, much people met him. And behold,
a man of the company cried out, saying, Master, I beseech thee
39 look upon my son: for he is mine only child. And lo, a spirit
taketh him, and he suddenly crieth out; and it teareth him that
he foameth again, and bruising him, hardly departeth from
40 him. And I besought thy disciples to cast him out, and they
41 could not. And Jesus answering, said, O faithless and per-
verse generation, how long shall I be with you, and suffer you?
42 Bring thy son hither. And as he was yet a coming, the devil
threw him down, and tare him. And Jesus rebuked the un-
clean spirit, and healed the child, and delivered him again to
43 his father. And they were all amazed at the mighty power of
God.

BUT while they wondered every one at all things which
44 Jesus did, he said unto his disciples, 'Let these sayings sink
down into your ears: for the Son of man shall be delivered
45 into the hands of men. But they understood not this saying,
and it was hid from them that they perceived it not: and
they feared to ask him of that saying.

46 THEN there arose a reasoning among them, which of
47 them should be greatest. And Jesus perceiving the thought
48 of their heart, took a child, and set him by him, and said
unto them, Whosoever shall receive this child in my name,
receiveth me; and whosoever shall receive me, receiveth him
that sent me: for he that is least among you all, the same
49 shall be great. And John answered and said, Master,
we saw one casting out devils in thy name; and we forbade
50 him, because he followeth not with us. And Jesus said unto
him, Forbid him not: for he that is not against us, is
for us.

51 AND it came to pass, when the time was come that he
should be received up, he steadfastly set his face to go to
52 Jerusalem, and sent messengers before his face: and they
went and entered into a village of the Samaritans, to make
53 ready for him. And they did not receive him, because his

of James and John repressed. IX. 57—62. All things must be left for the sake of Christ. Mat. viii. 19. X. 1—24. The seventy disciples appointed and sent out with authority. The

face was as though he would go to Jerusalem And when 54
his disciples James and John saw *this*, they said, Lord, wilt
thou that we command fire to come down from heaven, and
consume them, even as Elias did? But he turned, and rebuk- 55
ed them, and said, Ye know not what manner of spirit ye are
of. For the son of man is not come to destroy men's lives, 56
but to save *them*. And they went to another village.

AND it came to pass, that as they went in the way, a cer- 57
tain *man* said unto him, Lord, I will follow thee whithersoever
thou goest. And Jesus said unto him, Foxes have holes, and 58
birds of the air *have* nests; but the Son of man hath not where
to lay *his* head. And he said unto another, Follow me. 59
But he said, Lord, suffer me first to go and bury *my* father.
Jesus said unto him, Let the dead bury their dead: but go 60
thou and preach the kingdom of God. And another also 61
said, Lord, I will follow thee; but let me first go bid them
farewell which are at home at my house. And Jesus said unto 62
him, No man having put his hand to the plough, and looking
back, is fit for the kingdom of God.

AFTER these things, the Lord appointed other seventy 10
also, and sent them two and two before his face into every city,
and place, whither he himself would come. Therefore said 2
he unto them, The harvest truly *is* great, but the labourers
are few: pray ye therefore the Lord of the harvest, that he
would send forth labourers into his harvest. Go your ways: 3
behold, I send you forth as lambs among wolves. Carry nei- 4
ther purse, nor scrip, nor shoes: and salute no man by the way.
And into whatsoever house ye enter, first say, Peace *be* to this 5
house. And if the son of peace be there, your peace shall 6
rest upon it: if not, it shall turn to you again. And in the same 7
house remain, eating and drinking such things as they give:
for the labourer is worthy of his hire. Go not from house to
house. And into whatsoever city ye enter, and they receive 8
you, eat such things as are set before you. And heal the sick 9
that are therein, and say unto them, The kingdom of God is
come nigh unto you. But into whatsoever city ye enter, and 10
they receive you not, go your ways out into the streets of the
same, and say, ¹ Even the very dust of your city which cleav- 11
eth on us, we do wipe off against you: notwithstanding be ye
sure of this, that the kingdom of God is come nigh unto you.
But I say unto you, That it shall be more tolerable in that day 12
for Sodom than for that city. Wo unto thee, Chorazin! 13
wo unto thee, Bethsaida! for if the mighty works had been
done in Tyre and Sidon, which have been done in you, they

contumacy of the Jews.—The seventy return. Christ adores the Father for revealing the gospel to the humble and obscure. Mat. x. xi. 25. Mar. vi. 7. X. 25—37. The lawyer referred to the law of God, for the way to eternal life. By the example of the good Samaritan we are taught who our neigh-

had a great while ago repented, sitting in sackcloth and ashes.
 14 But it shall be more tolerable for Tyre and Sidon at the
 15 judgment, than for you. And thou, Capernaum! which art
 16 exalted to heaven, shalt be thrust down to hell. He that
 heareth you, heareth me; and he that despiseth you, despiseth
 me; and he that despiseth me, despiseth him that sent me.
 17 And the seventy returned again with joy, saying, Lord, even
 18 the devils are subject unto us through thy name. And he
 said unto them, I beheld Satan as lightning fall from heaven.
 19 Behold, I give unto you power to tread on serpents and scorpions,
 and over all the power of the enemy: and nothing shall
 20 by any means hurt you. Notwithstanding, in this rejoice not,
 that the spirits are subject unto you; but rather rejoice because
 21 your names are written in heaven. In that hour Jesus rejoiced
 in spirit, and said, I thank thee, O Father, Lord of heaven
 and earth, that thou hast hid these things from the wise
 and prudent, and hast revealed them unto babes: even so, Fa-
 22 ther; for so it seemed good in thy sight. All things are delivered
 to me of my Father: and no man knoweth who the Son
 is but the Father; and who the Father is, but the Son, and *he*
 23 to whom the Son will reveal *him*. And he turned him unto
his disciples, and said privately, Blessed are the eyes which
 24 see the things that ye see. For I tell you, That many prophets
 and kings have desired to see those things which ye see,
 and have not seen *them*; and to hear those things which ye
 hear, and have not heard *them*.

25 AND behold, a certain lawyer stood up, and tempted him,
 26 saying, Master, what shall I do to inherit eternal life? He
 27 said unto him, What is written in the law? how readest thou?
 And he answering, said, "Thou shalt love the Lord thy God
 "with all thy heart, and with all thy soul, and with all thy
 "strength, and with all thy mind; and thy neighbour as thy-
 28 "self." And he said unto him, Thou hast answered right:
 29 this, do, and thou shalt live. But he, willing to justify
 30 himself, said unto Jesus, And who is my neighbour? And
 Jesus answering, said, A certain *man* went down from Jeru-
 salem to Jericho, and fell among thieves, which stripped him
 of his raiment, and wounded *him*, and departed, leaving *him*
 31 half dead. And by chance there came down a certain priest
 that way; and when he saw him, he passed by on the other
 32 side. And likewise a Levite, when he was at the place, came
 33 and looked on *him*, and passed by on the other side. But a
 certain Samaritan, as he journeyed, came where he was, and

bours is. (Mat. xxii. 35. Mar. xii. 25.) X. 38—42. The kindness of Martha and Mary to Jesus: Mary's piety. XI. 1—13. The disciples are taught the Lord's prayer. (Mat. vi. 9.) Importunate prayer, and filial trust in God recommended.

when he saw him, he had compassion on him. ³⁴ and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took ³⁵ out two pence, and gave them to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, ³⁶ thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that showed mercy on him. Then ³⁷ said Jesus unto him, Go, and do thou likewise.

NOW it came to pass, as they went, that he entered into ³⁸ a certain village: and a certain woman, named Martha, received him in her house. And she had a sister called Mary, which ³⁹ also sat at Jesus' feet, and heard his word. But Martha was ⁴⁰ cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered, ⁴¹ and said unto her, Martha, Martha, thou art careful, and troubled about many things, but one thing is needful; and ⁴² Mary hath chosen that good part, which shall not be taken away from her.

AND it came to pass, that as he was praying in a certain ¹¹ place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And ² he said unto them, When ye pray, say; Our Father which art in heaven, hallowed be thy name: thy kingdom come: thy will be done, as in heaven, so in earth; give us day by day our ³ daily bread: and forgive us our sins; for we also forgive every ⁴ one that is indebted to us: and lead us not into temptation; but deliver us from evil. And he said unto them, Which ⁵ of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend ⁶ of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, ⁷ Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, ⁸ Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall ⁹ be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth; and ¹⁰ he that seeketh, findeth; and to him that knocketh, it shall be opened. If a son shall ask bread of any of you that is a fa- ¹¹

XI. 14—36. *Jesus answers those who ascribed his power of working miracles to Beelzebub. The blessings of the pious. The perverseness of the Jews condemned. Mat. xii. 22. Mar.*

ther, will he give him a stone? and if *he ask* a fish, will he for
 11 a fish give him a serpent? Or if he shall ask an egg, will he
 13 offer him a scorpion? If ye then, being evil, know how to give
 good gifts unto your children, how much more shall *your*
 heavenly Father give the Holy Spirit to them that ask him?

14 **AND** he was casting out a devil, and it was dumb. And
 it came to pass when the devil was gone out, the dumb spake;
 15 and the people wondered. But some of them said, He cast-
 eth out devils through Beelzebub, the chief of the devils.
 16 And others, tempting *him*, sought of him a sign from heaven.
 17 But he, knowing their thoughts, said unto them, Every king-
 dom divided against itself is brought to desolation; and a
 18 house *divided* against a house, falleth. If Satan also be divided
 against himself, how shall his kingdom stand? because ye say
 19 that I cast out devils through Beelzebub. And if I by Beelze-
 bub cast out devils, by whom do your sons cast *them* out?
 20 therefore shall they be your judges. But if I with the finger
 of God cast out devils, no doubt the kingdom of God is come
 21 upon you. When a strong man armed keepeth his palace,
 22 his goods are in peace: but when a stronger than he shall
 come upon him, and overcome him, he taketh from him all
 23 his armour wherein he trusted, and divideth his spoils. He
 that is not with me, is against me: and he that gathereth not
 24 with me scattereth. When the unclean spirit is gone out of
 a man, he walketh through dry places, seeking rest; and find-
 ing none, he saith, I will return unto my house whence I
 25 came out. And when he cometh, he findeth *it* swept and
 26 garnished. Then goeth he, and taketh *to him* seven other
 spirits more wicked than himself; and they enter in, and dwell
 27 there: and the last *state* of that man is worse than the first.
 And it came to pass, as he spake these things, a certain wo-
 man of the company lifted up her voice, and said unto him,
 Blessed is the womb that bare thee, and the paps which thou
 18 hast sucked. But he said, Yea, rather blessed *are* they that
 19 hear the word of God, and keep it. And when the people
 were gathered thick together, he began to say, This is an evil
 generation: they seek a sign; and there shall no sign be given
 30 *it*, but the sign of Jonas the prophet. For as Jonas was a sign
 unto the Ninevites, so shall also the Son of man be to this ge-
 31 neration. The queen of the south shall rise up in the judgment
 with the men of this generation, and condemn them: for she
 came from the utmost parts of the earth to hear the wisdom
 32 of Solomon: and behold a greater than Solomon *is* here. The
 men of Nineveh shall rise up in the judgment with this genera-
 tion, and shall condemn it: for they repented at the preaching

iii. 22. XI. 37—54. *Dining with a Pharisee, Jesus reproves that sect and the Scribes, for their notorious hypocrisy and wickedness. Their cruelty to the messengers of God. Mat.*

of Jonas ; and behold, a greater than Jonas *is* here. No 33
man when he hath lighted a candle, putteth *it* in a secret
place, neither under a bushel, but on a candlestick, that they
which come in may see the light. The light of the body is the 34
eye : therefore when *thine* eye is single, thy whole body also
is full of light ; but when *thine* eye is evil, thy body also *is* full
of darkness. Take heed therefore, that the light which is in 35
thee be not darkness. If thy whole body therefore *be* full of 36
light, having no part dark, the whole shall be full of light ; as
when the bright shining of a candle doth give thee light.

AND as he spake, a certain Pharisee besought him to dine 37
with him : and he went in and sat down to meat. And when the 38
Pharisee saw *it*, he marvelled that he had not first washed
before dinner. And the Lord said unto him, Now do ye Pha- 39
risees make clean the outside of the cup and the platter ; but
your inward part is full of ravening and wickedness. *Ye* fools! 40
did not he that made that which is without, make that which
is within also ? But rather give alms of such things as ye have ; 41
and behold, all things are clean unto you. But wo unto you, 42
Pharisees ! for ye tithe mint, and rue, and all manner of herbs,
and pass over judgment and the love of God : these ought ye
to have done, and not to leave the other undone. Wo unto 43
you, Pharisees ! for ye love the uppermost seats in the syna-
gogues, and greetings in the markets. Wo unto you, scribes 44
and Pharisees, hypocrites ! for ye are as graves which appear
not, and the men that walk over *them* are not aware of *them*.
Then answered one of the lawyers, and said unto him, Mas- 45
ter, thus saying, thou reproachest us also. And he said, Wo 46
unto you also, *ye* lawyers ! for ye lade men with burdens
grievous to be borne, and ye yourselves touch not the bur-
dens with one of your fingers. Wo unto you ! for ye build the 47
sepulchres of the prophets, and your fathers killed them.
Truly ye bear witness, that ye allow the deeds of your fathers : 48
for they indeed killed them, and ye build their sepulchres.
Therefore also said the wisdom of God, I will send them 49
prophets and apostles, and *some* of them they shall slay and
persecute : that the blood of all the prophets, which was shed 50
from the foundation of the world, may be required of this ge-
neration ; from the blood of Abel, unto the blood of Zacha- 51
rias, which perished between the altar and the temple : verily,
I say unto you, It shall be required of this generation. Wo 51
unto you, lawyers ! for ye have taken away the key of know-
ledge : ye entered not in yourselves, and them that were en-
tering in ye hindered. And as he said these things unto them, 53
the scribes and the Pharisees began to urge *him* vehemently,
and to provoke him to speak of many things, ' laying wait for 54

xxiii. XII. Discourses of Christ, 1—12. *Warning against the fear of man; of Divine Providence. Danger of blaspheming against the HOLY SPIRIT. Mat. xii. Mar. iii. (13, 14. Christ refuses to be arbiter in a dispute.) 15—59. Parable of the worldling. Of trust in God Of true riches, (Mat.*

him, and seeking to catch something out of his mouth, that they might accuse him.

- 12** IN the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.
- 2** For there is nothing covered that shall not be revealed;
- 3** neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness, shall be heard in the light; and that which ye have spoken in the ear in closets, shall be proclaimed upon the house-tops. And I say unto you, my friends, Be not afraid of them that kill the body, and after that have
- 5** no more that they can do. But I will forewarn you whom ye shall fear: Fear him which, after he hath killed, hath power
- 6** to cast into hell; yea, I say unto you, Fear him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all
- 7** numbered. Fear not, therefore: ye are of more value than
- 8** many sparrows. Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God. But he that denieth me before men,
- 9** shall be denied before the angels of God. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost,
- 11** it shall not be forgiven. And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall
- 12** say: for the Holy Ghost shall teach you in the same hour what ye ought to say.
- 13** AND one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.
- 14** And he said unto him, Man, who made me a judge, or a divider over you?
- 15** And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the
- 16** abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man
- 17** brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to
- 18** bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow
- 19** all my fruits and my goods: and I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease,
- 20** eat, drink, and be merry. But God said unto him, Thou fool!

vi. 25.) *Faithfulness required in disciples of Christ. (Mat.*

this night thy soul shall be required of thee: then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God.

AND he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body *is more* than raiment. Consider the ravens: for they neither sow nor reap: which neither have store-house, nor barn; and God feedeth them. How much more are ye better than the fowls? And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest? Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more *will he clothe* you, O ye of little faith? And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God, and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms: provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and *your* lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom their lord when he cometh shall find watching: verily, I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants. And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not. Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, That he will make him ruler over all that he

xxiv. 42.) *Christ predicts the divisions his gospel would occasion ; and reproves those who discern not the signs of the times. Mat. xvi. 2.) Mat. v xxv xxvi XIII. 1—9. Calamities no proof of peculiar guilt, but all impenitent sinners shall*

45 hath. But and if that servant say in his heart, My lord delayeth
his coming ; and shall begin to beat the men-servants, and
46 maidens, and to eat and drink, and to be drunken ; the lord
of that servant will come in a day when he looketh not for
him, and at an hour when he is not aware, and will cut him
in sunder, and will appoint him his portion with the unbe-
47 lievers. And that servant which knew his lord's will, and
prepared not *himself*, neither did according to his will, shall
48 be beaten with many stripes. But he that knew not, and did
commit things worthy of stripes, shall be beaten with few
stripes. For unto whomsoever much is given, of him shall
be much required ; and to whom men have committed much,
49 of him they will ask the more. I am come to send fire
50 on the earth, and what will I, if it be already kindled ? But
I have a baptism to be baptized with ; and how am I straitened
51 till it be accomplished ! Suppose ye that I am come to give
52 peace on earth ? I tell you, Nay ; but rather division. For
from henceforth there shall be five in one house divided,
53 three against two, and two against three. The father shall
be divided against the son, and the son against the father ;
the mother against the daughter, and the daughter against the
mother ; the mother-in-law against her daughter-in-law, and
the daughter-in-law against her mother-in-law.
54 AND he said also to the people, When ye see a cloud rise
out of the west, straightway ye say, There cometh a shower ;
55 and so it is. And when ye see the south wind blow, ye say,
56 There will be heat ; and it cometh to pass. Ye hypocrites !
ye can discern the face of the sky, and of the earth ; but
57 how is it, that ye do not discern this time ? Yea, and why
58 even of yourselves judge ye not what is right ? When
thou goest with thine adversary to the magistrate, *as thou*
art in the way, give diligence that thou mayest be delivered
from him ; lest he hale thee to the judge, and the judge deliver
thee to the officer, and the officer cast thee into prison.
59 I tell thee, thou shalt not depart thence, till thou hast paid
the very last mite.

13 THERE were present at that season some that told him
of the Galileans, whose blood Pilate had mingled with their
2 sacrifices. And Jesus answering, said unto them, Suppose
ye that these Galileans were sinners above all the Galileans,
3 because they suffered such things ? I tell you, Nay ; but ex-
4 cept ye repent, ye shall all likewise perish. Or those eigh-
teen, upon whom the tower in Siloam fell, and slew them,
think ye that they were sinners above all men that dwelt in

perish alike. Parable of the barren fig-tree. XIII. 10—17. The hypocrisy of those who cavilled at a miracle, because performed on the Sabbath, exposed. XIII. 18—21. Of the future increase of the kingdom of God. Mat. xiii. 31. Mar. iv. 30. XIII. 22—30 Christ's answer to those who wished to know the divine decrees. (Mat. vii. 13, 22, 23.)

Jerusalem? I tell you, Nay; but, except ye repent, ye shall all likewise perish. He spake also this parable: A certain *man* had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the *dresser* of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground? And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit *well*: and if not, then after that thou shalt cut it down.

AND he was teaching in one of the synagogues on the sabbath. And behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*. And when Jesus saw her, he called *her to him*, and said unto her, Woman, thou art loosed from thine infirmity. And he laid *his* hands on her: and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath-day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath-day. The Lord then answered him, and said, *Thou* hypocrite! doth not each one of you on the sabbath loose his *ox* or *his* ass from the stall and lead *him* away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day? And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

THEN said he, Unto what is the kingdom of God like? and whereunto shall I resemble it? It is like a grain of mustard-seed, which a man took, and cast into his garden, and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it. And again he said, Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

AND he went through the cities and villages, teaching, and journeying toward Jerusalem. Then said one unto him, Lord, are there few that be saved? And he said unto them,

XIII. 31—35. *Christ condemns the plots of Herod. Lamentation over Jerusalem.* (Mat. xxiii 37, 38. XIV. 1—24, *Jesus on the Sabbath heals a man who had the dropsy* He com-

24 Strive to enter in at the strait gate : for many, I say unto
 25 you, will seek to enter in, and shall not be able. When once
 the master of the house is risen up, and hath shut to the
 door, and ye begin to stand without, and to knock at the door,
 saying, Lord, Lord, open unto us ; and he shall answer and
 26 say unto you, I know you not whence ye are : then shall ye
 begin to say, We have eaten and drunk in thy presence, and
 27 thou hast taught in our streets. But he shall say, I tell you,
 I know you not whence ye are ; depart from me, all ye work-
 28 ers of iniquity. There shall be weeping and gnashing of
 teeth, when ye shall see Abraham, and Isaac, and Jacob, and
 all the prophets, in the kingdom of God, and you *yourselves*
 29 thrust out. And they shall come from the east, and *from* the
 west, and from the north, and *from* the south, and shall sit
 30 down in the kingdom of God. And behold, there are last,
 which shall be first ; and there are first, which shall be
 last.

31 **THE** same day there came certain of the Pharisees, say-
 ing unto him, Get thee out, and depart hence ; for Herod
 32 will kill thee. And he said unto them, Go ye and tell that
 fox, Behold, I cast out devils, and I do cures to-day and to-
 33 morrow, and the third *day* I shall be perfected. Never-
 theless, I must walk to-day and to-morrow, and the *day*
 following : for it cannot be that a prophet perish out of
 34 Jerusalem. O Jerusalem ! Jerusalem ! which killest the
 prophets, and stonest them that are sent unto thee ;
 how often would I have gathered thy children together,
 as a hen *doth* gather her brood under *her* wings, and
 35 ye would not ! Behold, your house is left unto you desolate.
 And verily, I say unto you, ye shall not see me, until *the time*
 come when ye shall say, Blessed *is* he that cometh in the
 name of the Lord !

14 **AND** it came to pass, as he went into the house of one of
 the chief Pharisees to eat bread on the sabbath-day, that
 2 they watched him. And behold, there was a certain man
 3 before him which had the dropsy. And Jesus answering,
 spake unto the lawyers and Pharisees, saying, Is it lawful to
 4 heal on the sabbath-day ? And they held their peace. And
 5 he took *him*, and healed him, and let him go : and answered
 them, saying, Which, of you shall have an ass or an ox fall
 into a pit, and will not straightway pull him out on the sab-
 6 bath-day ? And they could not answer him again to these
 things. And he put forth a parable to those which
 7 were bidden, when he marked how they chose out the chief

mends humility and hospitality to the poor. Parable of the great supper. XIV. 25—35. Disciples of Christ must exercise self denial and renounce the world. (Mat. x. 37. v 13.

rooms; saying unto them, ¹ When thou art bidden of any ⁸
man to a wedding, sit not down in the highest room, lest a
 more honourable man than thou be bidden of him; and he ⁹
 that bade thee and him come and say to thee, Give this man
 place; and thou begin with shame to take the lowest room.
 But when thou art bidden, go and sit down in the lowest ¹⁰
 room; that when he that bade thee cometh, he may say unto
 thee, Friend, go up higher: then shalt thou have worship in
 the presence of them that sit at meat with thee. For whoso- ¹¹
 ever exalteth himself shall be abased, and he that humbleth
 himself shall be exalted. Then said he also to him that ¹²
 bade him, When thou makest a dinner or a supper, call not
 thy friends, nor thy brethren, neither thy kinsmen, nor *thy*
 rich neighbours; lest they also bid thee again, and a recom-
 pense be made thee. But when thou makest a feast, call the ¹³
 poor, the maimed, the lame, the blind; and thou shalt be ¹⁴
 blessed: for they cannot recompense thee: for thou shalt
 be recompensed at the resurrection of the just. And when ¹⁵
 one of them that sat at meat with him heard these things, he
 said unto him, Blessed is he that shall eat bread in the king-
 dom of God. Then said he unto him, A certain man made ¹⁶
 a great supper, and bade many: and sent his servant at sup- ¹⁷
 per-time, to say to them that were bidden, Come, for all
 things are now ready. And they all with one consent began ¹⁸
 to make excuse. The first said unto him, I have bought a
 piece of ground, and I must needs go and see it: I pray thee
 have me excused. And another said, I have bought five yoke ¹⁹
 of oxen, and I go to prove them: I pray thee have me excus-
 ed. And another said, I have married a wife: and therefore ²⁰
 I cannot come. So that servant came, and showed his lord ²¹
 these things. Then the master of the house being angry,
 said to his servant, Go out quickly into the streets and lanes
 of the city, and bring in hither the poor, and the maimed,
 and the halt, and the blind. And the servant said, Lord, ²²
 it is done as thou hast commanded, and yet there is room.
 And the lord said unto the servant, Go out into the highways ²³
 and hedges, and compel *them* to come in, that my house
 may be filled. For I say unto you, that none of those men ²⁴
 which were bidden, shall taste of my supper.

AND there went great multitudes with him: and he turn- ²⁵
 ed, and said unto them, ¹ If any *man* come to me, and hate ²⁶
 not his father, and mother, and wife, and children, and breth-
 ren, and sisters, yea, and his own life also, he cannot be my
 disciple. And whosoever doth not bear his cross, and come af- ²⁷
 ter me, cannot be my disciple. For which of you intending to ²⁸

Mar. ix. 50.) XV. *The Pharisees murmur at Christ for eating with sinners. Parable of the lost sheep,—the lost piece of silver,—and the Prodigal Son.* (The return of the

build a tower, sitteth not down first, and counteth the cost,
 29 whether he have *sufficient* to finish *it*? Lest haply, after he
 hath laid the foundation, and is not able to finish *it*, all that be-
 50 hold *it* begin to mock him, ¹ Saying ‘this man began to
 31 build, and was not able to finish.’ Or what king going to make
 war against another king, sitteth not down first, and consult-
 eth whether he be able with ten thousand to meet him that
 32 cometh against him with twenty thousand? Or else, while
 the other is yet a great way off, he sendeth an ambassage,
 33 and desireth conditions of peace. So likewise, whosoever he
 be of you that forsaketh not all that he hath, he cannot be
 34 my disciple. Salt *is* good; but if the salt have lost his savour,
 35 wherewith shall it be seasoned? It is neither fit for the land,
 nor yet for the dunghill; *but* men cast it out. He that hath
 ears to hear, let him hear.

15 **THEN** drew near unto him all the publicans and sinners,
 2 for to hear him. And the Pharisees and scribes murmured,
 saying, This man receiveth sinners, and eateth with them.
 3 And he spake this parable unto them, saying, ¹ What man of
 4 you, having a hundred sheep, if he lose one of them, doth not
 leave the ninety and nine in the wilderness, and go after that
 5 which is lost, until he find it? And when he hath found *it*,
 6 he layeth *it* on his shoulders, rejoicing. And when he com-
 eth home, he calleth together *his* friends and neighbours, say-
 ing unto them, Rejoice with me; for I have found my sheep
 7 which was lost. I say unto you, That likewise joy shall be in
 heaven over one sinner that repenteth, more than over ninety
 8 and nine just persons which need no repentance. **Ei-**
 ther what woman having ten pieces of silver, if she lose one
 piece, doth not light a candle, and sweep the house, and
 9 seek diligently till she find *it*? And when she hath found *it*,
 she calleth *her* friends and *her* neighbours together, saying,
 Rejoice with me; for I have found the piece which I had lost,
 10 Likewise, I say unto you, There is joy in the presence of the
 11 angels of God over one sinner that repenteth. **And**
 12 he said, A certain man had two sons: and the younger of
 them said to *his* father, Father, give me the portion of goods
 13 that falleth *to me*. And he divided unto them *his* living. ¹ And
 not many days after, the younger son gathered all together,
 and took his journey into a far country, and there wasted
 14 his substance with riotous living. And when he had spent
 all, there arose a mighty famine in that land; and he began
 15 to be in want. And he went and joined himself to a citizen
 of that country; and he sent him into his fields to feed
 16 swine. And he would fain have filled his belly with the

Gentiles to God, and envy of the Jews.) XVI. 1—13. *Parable of the cunning steward. Advice to seek true riches and love*

husks that the swine did eat; and no man gave unto him. And when he came to himself, he said, How many hired 17 servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my 18 father, and will say unto him, Father, I have sinned against heaven, and before thee, ' and am no more wor- 19 thy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But 20 when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned 21 against Heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring 22 forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted 23 calf, and kill it; and let us eat, and be merry: for this my 24 son was dead, and is alive again; he was lost, and is found. And they began to be merry. ' Now his elder son was in 25 the field: and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, 26 and asked what these things meant. And he said unto him, 27 Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he 28 was angry, and would not go in; therefore came his father out, and entreated him. And he answering said to his father, 29 Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest 30 me a kid, that I might make merry with my friends: but as 31 soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he 32 said unto him, Son, thou art ever with me; and all that I have is thine. It was meet that we should make merry, and be 33 glad: for this thy brother was dead, and is alive again; and was lost, and is found.

AND he said also unto his disciples, there was a certain 16 rich man which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and 2 said unto him, How is it that I hear this of thee? give an account of thy stewardship: for thou mayest be no longer steward. Then the steward said within himself, What shall I do? 3 for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, 4 when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors 5 unto him, and said unto the first, How much owest thou unto my lord? And he said, A hundred measures of oil. 6 And he said unto him, Take thy bill, and sit down quickly and

God only. XVI. 14—31. Christ, derided by the Pharisees, convicts them of hypocrisy, and of setting aside divine laws, and by the parable of the rich man and Lazarus, illustrates the justice of God in punishing the wicked, and blessing the pious.

- 7 write fifty. Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. And
8 he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation
9 wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habi-
10 tations. He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust
11 also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your
12 trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that
13 which is your own? No servant can serve two masters: for either he will hate the one, and love the other: or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.
- 14 And the Pharisees also, who were covetous, heard all these
15 things, and they derided him. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among
16 men, is abomination in the sight of God. The law and the prophets were until John: since that time the kingdom of God
17 is preached, and every man presseth into it. And it is easier for heaven and earth to pass, than one tittle of the law to fail.
- 18 Whosoever putteth away his wife, and marieth another, committeth adultery; and whosoever marieth her that is put
19 away from her husband, committeth adultery. There was a certain rich man, which was clothed in purple and fine linen,
20 and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores,
21 and desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores.
- 22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died
23 and was buried. And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bo-
24 som. And he cried, and said, Father Abraham! have mercy on me! and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue: for I am tormented in this
25 flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil
26 things: but now he is comforted, and thou art tormented. And

XVII. 1—10. *Offences to be avoided. Forgiveness of injuries recommended. (Mat. xviii. 7. Mar. ix. 42.) The power of faith. (Mat. xvii. 20.)* XVII. 11—19. *Ten lepers healed, only one of them grateful.* XVII. 20.—XVIII 8. *Of*

besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you, cannot; neither can they pass to us, that *would come* from thence. Then 27 he said, I pray thee therefore, father, that thou wouldst send him to my father's house: ' for I have five brethren; that he 28 may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the 29 prophets; let them hear them. And he said, Nay, father 30 Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and 31 the prophets, neither will they be persuaded, though one rose from the dead.

THEN said he unto the disciples, It is impossible but that 17 offences will come: but *wo unto him* through whom they come! It were better for him that a millstone were hanged 2 about his neck, and he cast into the sea, than that he should offend one of these little ones. Take heed to yourselves! If 3 thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a 4 day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. And the apostles said unto 5 the Lord, Increase our faith. And the Lord said, If ye had 6 faith as a grain of mustard-seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you. But which of you 7 having a servant ploughing, or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? ' and will not rather say unto him, Make ready 8 wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank that servant, because he did the things 9 that were commanded him? I trow not. So likewise ye, when 10 ye shall have done all these things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

AND it came to pass, as he went to Jerusalem, that he 11 passed through the midst of Samaria and Galilee. And as he 12 entered into a certain village, there met him ten men that were lepers, which stood afar off: and they lifted up *their* voices, 13 and said, Jesus, Master, have mercy on us! And when he 14 saw *them*, he said unto them, Go show yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was heal- 15

the coming of Christ. (Mat. xxiv. Mar. xiii.) Parable of the importunate widow. XVIII. 9—14. The Pharisee and

16 ed, turned back, and with a loud voice glorified God, ' and
fell down on *his* face at his feet, giving him thanks: and he was
17 a Samaritan. And Jesus answering, said, Were there not
18 ten cleaved? but where *are* the nine? There are not found
19 that returned to give glory to God, save this stranger. And
he said unto him, Arise, go thy way: thy faith hath made thee
whole.

20 **AND** when he was demanded of the Pharisees, when the
kingdom of God should come, he answered them and said,
21 The kingdom of God cometh not with observation. Neither
shall they say, Lo here! or, Lo there! for behold, the king-
22 dom of God is within you. And he said unto the disci-
ples, The days will come, when ye shall desire to see one of
23 the days of the Son of man, and ye shall not see *it*. And they
shall say to you, See here! or, See there! go not after *them*,
24 nor follow *them*. For as the lightning that lighteneth out of
the one *part* under heaven, shineth unto the other *part* under
25 heaven; so shall also the Son of man be in his day. But first
must he suffer many things, and be rejected of this generation.
26 And as it was in the days of Noe, so shall it be also in the days
27 of the Son of man. They did eat, they drank, they married
wives, they were given in marriage, until the day that Noe
entered into the ark, and the flood came, and destroyed them
28 all. Likewise also as it was in the days of Lot: they did eat,
they drank, they bought, they sold, they planted, they builded;
29 but the same day that Lot went out of Sodom, it rained fire
30 and brimstone from heaven, and destroyed *them* all: even
thus shall it be in the day when the Son of man is revealed.
31 In that day, he which shall be upon the house-top, and his stuff
in the house, let him not come down to take it away: and he
32 that is in the field, let him likewise not return back. Remem-
33 ber Lot's wife. Whosoever shall seek to save his life, shall
34 lose it; and whosoever shall lose his life, shall preserve it. I
tell you, In that night there shall be two *men* in one bed; the
35 one shall be taken, and the other shall be left. Two *women*
shall be grinding together; the one shall be taken, and the
36 other left. Two *men* shall be in the field; the one shall be
37 taken, and the other left. And they answered and said unto
him, Where, Lord? And he said unto them, Wheresoever
the body *is*, thither will the eagles be gathered together.
18 And he spake a parable unto them *to this end*, that men
2 ought always to pray, and not to faint; ' saying, There was in
a city a judge, which feared not God, neither regarded man.
3 And there was a widow in that city; and she came unto him,
4 saying, Avenge me of mine adversary. And he would not
for a while: but afterward he said within himself, Though I

Publican. XVIII. 15—17. *Humility the road to heaven.*
Mat. xix. 13. *Mar.* x. 13. XVIII. 18—30. *The rich ruler*
inquires about eternal happiness—the danger of riches. Gra-
cious promises to those who forsake all for Christ. *Mat.* xix.

fear not God, nor regard man; yet, because this widow trou- 5
 bleth me, I will avenge her, lest by her continual coming she
 weary me. And the Lord said, Hear what the unjust judge 6
 saith. And shall not God avenge his own elect, which cry day 7
 and night unto him, though he bear long with them? I tell 8
 you that he will avenge them speedily. Nevertheless, when
 the Son of man cometh, shall he find faith on the earth?

AND he spake this parable unto certain which trusted in 9
 themselves that they were righteous, and despised others:
 Two men went up into the temple to pray; the one a Pharisee, 10
 and the other a publican. The Pharisee stood and prayed thus 11
 with himself; God, I thank thee, that I am not as other men
are, extortioners, unjust, adulterers, or even as this publican.
 I fast twice in the week, I give tithes of all that I possess. 12
 And the publican, standing afar off, would not lift up so much 13
 as *his* eyes unto heaven, but smote upon his breast, saying,
 God be merciful to me a sinner! I tell you, This man went 14
 down to his house justified *rather* than the other: for every
 one that exalteth himself shall be abased; and he that humbleth
 himself shall be exalted.

AND they brought unto him also infants, that he would 15
 touch them: but when *his* disciples saw *it*, they rebuked them.
 But Jesus called them *unto him*, and said, Suffer little children 16
 to come unto me, and forbid them not: for of such is the king-
 dom of God. Verily, I say unto you, Whosoever shall not re- 17
 ceive the kingdom of God as a little child, shall in no wise en-
 ter therein.

AND a certain ruler asked him, saying, Good Master, 18
 what shall I do to inherit eternal life? And Jesus said unto 19
 him, Why callest thou me good? none *is* good, save one, *that*
is God. Thou knowest the commandments, "Do not commit 20
 "adultery," "Do not kill," "Do not steal," "Do not bear
 "false witness," "Honour thy father and thy mother." And 21
 he said, All these have I kept from my youth up. Now, when 22
 Jesus heard these things, he said unto him, Yet lackest thou
 one thing: sell all that thou hast, and distribute unto the poor,
 and thou shalt have treasure in heaven: and come, follow me.
 And when he heard this, he was very sorrowful: for he was 23
 very rich. And when Jesus saw that he was very sorrow- 24
 ful, he said, How hardly shall they that have riches enter into
 the kingdom of God! For it is easier for a camel to go through 25
 a needle's eye, than for a rich man to enter into the kingdom
 of God. And they that heard *it*, said, Who then can be saved? 26

16. *Mar. x. 17. XVIII. 31—34. Christ foretells his death.*
Mat. xx. 17. Mar. x. 32. XVIII. 35—43. Bartimeus re-
stored to sight. Mar. x. 46. XIX. 1—10. Christ enter-

27 And he said, The things which are impossible with men, are
 28 possible with God. Then Peter said, Lo, we have left
 29 all, and followe thee. And he said unto them, Verily, I say
 unto you, There is no man that hath left house, or parents,
 or brethren, or wife, or children, for the kingdom of God's
 30 sake, ' who shall not receive manifold more in this present
 time, and in the world to come life everlasting.

31 **THEN** he took *unto him* the twelve, and said unto them,
 Behold, we go up to Jerusalem, and all things that are written
 by the prophets concerning the Son of man shall be accom-
 32 plished. For he shall be delivered unto the Gentiles, and shall
 33 be mocked, and spitefully entreated, and spitted on; and they
 shall scourge *him*, and put him to death: and the third day he
 34 shall rise again. And they understood none of these things:
 and this saying was hid from them, neither knew they the
 things which were spoken.

35 **AND** it came to pass, that as he was come nigh unto Jeri-
 36 cho, a certain blind man sat by the way-side begging; ' and
 37 hearing the multitude pass by, he asked what it meant. And
 38 they told him that Jesus of Nazareth passeth by. And he
 cried, saying, Jesus, *thou* son of David, have mercy on me!
 39 And they which went before rebuked him, that he should hold
 his peace: but he cried so much the more, *Thou* son of David,
 40 have mercy on me! And Jesus stood and commanded him to
 be brought unto him: and when he was come near, he asked
 41 him, ' saying, What wilt thou that I shall do unto thee? And
 42 he said, Lord, that I may receive my sight. And Jesus said
 43 unto him, Receive thy sight: thy faith hath saved thee. And
 immediately he received his sight, and followed him, glorifying
 God: and all the people, when they saw *it*, gave praise unto
 God.

19 **AND** Jesus entered and passed through Jericho. ' And
 2 behold, *there was* a man named Zaccheus, which was the chief
 3 among the publicans, and he was rich. And he sought to see
 Jesus who he was; and could not for the press, for he was lit-
 4 tle of stature. And he ran before, and climbed up into a sy-
 5 camore-tree to see him; for he was to pass that *way*. And
 when Jesus came to the place, he looked up, and saw him,
 and said unto him, Zaccheus, make haste, and come down:
 6 for to-day I must abide at thy house. And he made haste, and
 7 came down, and received him joyfully. And when they saw
it, they all murmured, saying, That he was gone to be guest
 8 with a man that is a sinner. And Zaccheus stood, and said

tained by Zaccheus. XIX. 11—27. *Parable of the noble man and his servants.* (Christ will call his professed followers to account, and will punish the unfaithful.) *Mat. xxv. 14.*

unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* fourfold. And Jesus said unto him, ¶ This day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man is come to seek and 10 to save that which was lost.

AND as they heard these things, he added and spake a pa- 11 rable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country 12 to receive for himself a kingdom, and to return. And he 13 called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated 14 him, and sent a message after him, saying, We will not have this *man* to reign over us. And it came to pass, that when he 15 was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy 16 pound hath gained ten pounds. And he said unto him, Well, 17 thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, 18 saying, Lord, thy pound hath gained five pounds. And he said, 19 likewise to him, Be thou also over five cities. And another 20 came, saying, Lord, behold *here is* thy pound, which I have kept laid up in a napkin: ' for I feared thee, because thou art 21 an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. And he saith unto him, 22 Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: ' wherefore then 23 gavest not thou my money into the bank, that at my coming I might have required mine own with usury? And he said unto 24 them that stood by, Take from him the pound, and give *it* to him that hath ten pounds....and they said unto him, Lord, he 25 hath ten pounds....for I say unto you, That unto every one 26 which hath, shall be given; and from him that hath not, even that he hath shall be taken away from him. But those mine 27 enemies, which would not that I should reign over them, bring hither, and slay *them* before me.

AND when he had thus spoken, he went before, ascending 28 up to Jerusalem. And it came to pass, when he was come 29 nigh to Bethphage and Bethany, at the mount called *the* mount of Olives, he sent two of his disciples, ' saying, Go ye 30 into the village over against *you*; in the which at your entering

XIX. 28—48. *Christ enters Jerusalem in triumph. He weeps over the city and prophesies its destruction ; and drives the traders from the Temple. Mat. xxi. 1. Mar. xi. 1. (Jo. ii. 13.)*
XX. 1—19. *Christ answers those who demanded by what*

ye shall find a colt tied, whereon yet never man sat : loose
31 him, and bring *him hither*. And if any man ask you, *Why do*
ye loose *him* ? thus shall ye say unto him, Because the Lord
32 hath need of him. And they that were sent went their way,
33 and found even as he had said unto them. And as they were
loosing the colt, the owners thereof said unto them, *Why*
34 loose ye the colt ? And they said, The Lord hath need of
35 him. And they brought him to Jesus : and they cast their
36 garments upon the colt, and they set Jesus thereon. And as
37 he went, they spread their clothes in the way. And when
he was come nigh, even now at the descent of the mount of
Olives, the whole multitude of the disciples began to rejoice
and praise God with a loud voice, for all the mighty works
38 that they had seen ; saying, Blessed *be* the King that cometh
in the name of the Lord ! Peace in heaven, and glory in the
39 highest ! And some of the Pharisees from among the mul-
40 titude said unto him, Master, rebuke thy disciples. And he
answered and said unto them, I tell you, that if these should
hold their peace, the stones would immediately cry out.
41 And when he was come near, he beheld the city, and wept
42 over it, ' saying, If thou hadst known, even thou, at least in
this thy day, the things *which belong* unto thy peace ! but now
43 they are hid from thine eyes For the days shall come upon
thee, that thine enemies shall cast a trench about thee, and
44 compass thee round, and keep thee in on every side, ' and
shall lay thee even with the ground, and thy children within
thee : and they shall not leave in thee one stone upon another :
because thou knewest not the time of thy visitation.
45 And he went into the temple, and began to cast out them
46 that sold therein, and them that bought, ' saying unto them,
It is written, " My house is the house of prayer ; but ye have
47 " made it a den of thieves." And he taught daily in the tem-
ple. But the chief priests and the scribes, and the chief of the
48 people sought to destroy him, And could not find what they
might do : for all the people were very attentive to hear him.

20 AND it came to pass, *that* on one of those days, as he
taught the people in the temple, and preached the gospel,
the chief priests and the scribes came upon *him*, with the el-
2 ders, ' and spake unto him, saying, Tell us, By what autho-
rity doest thou these things ? or who is he that gave thee this
3 authority ? And he answered and said unto them, I will also
4 ask you one thing ; and answer me : The baptism of John,
5 was it from heaven, or of men ? And they reasoned with
themselves, saying, If we shall say, From heaven ; he will say,

authority he acted. Parable of the perfidious husbandmen...
 (the wickedness and obstinacy of the rulers) *Mat. xxi. 23.*
Mar xi 27. xiii. 12. XX. 20—26. Christ's answer about
paying tribute. Mat. xvii. 15. Mar. xii. 13. XX. 27—40.

Why then believed ye him not? But and if we say, Of men ; 6
 all the people will stone us : for they be persuaded that John
 was a prophet. And they answered, That they could not tell 7
 whence *it was*. And Jesus said unto them, Neither tell I 8
 you by what authority I do these things.

THEN began he to speak to the people this parable : A 9
 certain man planted a vineyard, and let it forth to husband-
 men, and went into a far country for a long time. And at 10
 the season he sent a servant to the husbandmen, that they
 should give him of the fruit of the vineyard : but the hus-
 bandmen beat him, and sent *him* away empty. And again he
 sent another servant ; and they beat him also, and entreated
him shamefully, and sent *him* away empty. And again he sent 12
 a third : and they wounded him also, and cast *him* out. Then 13
 said the lord of the vineyard, What shall I do ? I will send
 my beloved son : it may be they will reverence *him* when
 they see him. But when the husbandmen saw him, they 14
 reasoned among themselves, saying, This is the heir : come,
 let us kill him, that the inheritance may be ours. So they 15
 cast him out of the vineyard, and killed *him*. What therefore
 shall the lord of the vineyard do unto them ? He shall come 16
 and destroy these husbandmen, and shall give the vineyard
 to others. And when they heard *it* they said, God forbid. And 17
 he beheld them, and said, What is this then that is writ-
 ten, “ The stone which the builders rejected, the same is
 “ become the head of the corner ? ” Whosoever shall fall 18
 upon that stone, shall be broken : but on whomsoever it shall
 fall, it will grind him to powder. And the chief priests and the 19
 scribes the same hour sought to lay hands on him ; and they
 feared the people : for they perceived that he had spoken this
 parable against them.

AND they watched *him*, and sent forth spies, which should 20
 feign themselves just men, that they might take hold of his
 words, that so they might deliver him unto the power and
 authority of the governor. And they asked him, saying, 21
 Master, we know that thou sayest and teachest rightly, neither
 acceptest thou the person *of any*, but teachest the way of
 God truly : Is it lawful for us to give tribute unto Cesar, or 22
 no ? But he perceived their craftiness, and said unto them, 23
 Why tempt ye me ? Show me a penny. ¹ Whose image and 24
 superscription bath it ? They answered and said, Cesar's.
 And he said unto them, Render therefore unto Cesar the 25
 things which be Cesar's, and unto God the things which be
 God's. And they could not take hold of his words before 26

Christ silences the Sadducees. Mat. xxii. 13. Mar. xii. 18. XX. 41—44. Christ both the descendant and Lord of David. Mat. xxii. 41. Mar. xii. 35. XX. 45—47. The pride and extortion of the Scribes condemned. Mat. xxiii. Mar. xii. 38. XXI. 1—4. The munificence of the poor widow. Mar.

the people : and they marvelled at his answer, and held their peace.

27 THEN came to him certain of the Sadducees (which deny
28 that there is any resurrection) and they asked him, Saying,
Master, Moses wrote unto us, If any man's brother die, hav-
ing a wife, and he die without children, that his brother
should take his wife, and raise up seed unto his brother.
29 There were therefore seven brethren : and the first took a
30 wife, and died without children. And the second took her to
31 wife, and he died childless. And the third took her ; and in
like manner the seven also : and they left no children, and
33 died. Last of all the woman died also. ' Therefore in the
resurrection, whose wife of them is she ? for seven had her to
34 wife. And Jesus answering, said unto them, The children
35 of this world marry, and are given in marriage : but they
which shall be accounted worthy to obtain that world, and the
resurrection from the dead, neither marry, nor are given in
marriage : neither can they die any more : for they are equal
unto the angels ; and are the children of God, being the chil-
37 dren of the resurrection. Now that the dead are raised, even
Moses showed at the bush, when he calleth the Lord the God
38 of Abraham, and the God of Isaac, and the God of Jacob. For
he is not a God of the dead, but of the living : for all live unto
39 him. Then certain of the scribes answering, said, Master,
40 thou hast well said. And after that, they durst not ask him
any question at all.

41 AND he said unto them, How say they that Christ is Da-
42 vid's son ? And David himself saith in the book of Psalms,
" The LORD said unto my Lord, Sit thou on my right hand, '
43 " till I make thine enemies thy footstool." ' David therefore
44 calleth him Lord, how is he then his son ?

45 THEN in the audience of all the people, he said unto his
46 disciples ; Beware of the scribes, which desire to walk in long
robes, and love greetings in the markets, and the highest
47 seats in the synagogues, and the chief rooms at feasts ; ' which
devour widows' houses, and for a show make long prayers :
the same shall receive greater damnation.

21 AND he looked up and saw the rich men casting their
2 gifts into the treasury. And he saw also a certain poor widow,
3 casting in thither two mites. And he said, Of a truth I say
unto you, That this poor widow hath cast in more than they
4 all. For all these have of their abundance cast in unto the

Mat. 41. XXI. 5—38. *Prediction of the ruin which threatened the Temple, and its attendant calamities: protection promised to disciples. Signs of Christ's coming. Exhortation to*

offerings of God: but she of her penury hath cast in all the living that she had.

AND as some spake of the temple, how it was adorned 5
with goodly stones, and gifts, he said, *As for these things* 6
which ye behold, the days will come, in the which there shall
not be left one stone upon another, that shall not be thrown
down. And they asked him, saying, Master, but when shall 7
these things be? and what sign will there be when these things
shall come to pass? And he said, Take heed that ye be not 8
deceived: for many shall come in my name, saying, I am
Christ; and the time draweth near: go ye not therefore
after them. But when ye shall hear of wars, and commo- 9
tions, be not terrified: for these things must first come to
pass; but the end is not by and by. Then said he unto them, 10
Nation shall rise against nation, and kingdom against king-
dom: and great earthquakes shall be in divers places, and 11
famines, and pestilences: and fearful sights, and great signs
shall there be from heaven. But before all these they shall 12
lay their hands on you, and persecute you, delivering you up
to the synagogues, and into prisons, being brought before
kings and rulers for my name's sake. And it shall turn to 13
you for a testimony. Settle it therefore in your hearts, not 14
to meditate before what ye shall answer. For I will give you 15
a mouth and wisdom, which all your adversaries shall not be
able to gainsay nor resist. And ye shall be betrayed both 16
by parents, and brethren, and kinsfolks, and friends; and
some of you shall they cause to be put to death. And ye shall 17
be hated of all men for my name's sake. But there shall not 18
a hair of your head perish. In your patience possess ye your 19
souls. And when ye shall see Jerusalem compassed with 20
armies, then know that the desolation thereof is nigh. Then 21
let them which are in Judea flee to the mountains; and let them
which are in the midst of it depart out; and let not them that
are in the countries enter therein. For these be the days 22
of vengeance, that all things which are written may be fulfill-
ed. But wo unto them that are with child, and to them that 23
give suck in those days! for there shall be great distress in the
land, and wrath upon this people. And they shall fall by the 24
edge of the sword, and shall be led away captive into all na-
tions: and Jerusalem shall be trodden down of the Gentiles,
until the times of the Gentiles be fulfilled. And there shall 25
be signs in the sun, and in the moon, and in the stars; and
upon the earth distress of nations, with perplexity; the sea
and the waves roaring; men's hearts failing them for fear, 26
and for looking after those things which are coming on the

watchfulness. Mat. xxiv. Mar. xiii. XXII. 1—6. Judas engages to betray Christ. Mat. xxvi. 3—5. 14—16. Mar. xiv. 1, 10, 11. XXII 7—23. Christ eats the paschal lamb with the twelve and institutes the Sacrament. Mat. xxvi. 17.

27 earth : for the powers of heaven shall be shaken. And then
shall they see the Son of man coming in a cloud, with power
28 and great glory. And when these things begin to come to
pass, then look up, and lift up your heads : for your re-
29 demption draweth nigh. And he spake to them a parable ;
30 Behold the fig-tree, and all the trees, I when they now shoot
forth, ye see and know of your own selves that summer is now
31 nigh at hand. So likewise ye, when ye see these things come
to pass, know ye that the kingdom of God is nigh at hand.
39 Verily, I say unto you, This generation shall not pass away,
33 till all be fulfilled. Heaven and earth shall pass away : but my
- 34 words shall not pass away. And take heed to yourselves,
lest at any time your hearts be overcharged with surfeiting
and drunkenness, and cares of this life, and so that day come
35 upon you unawares. For as a snare shall it come on all them
36 that dwell on the face of the whole earth. Watch ye therefore,
and pray always, that ye may be accounted worthy to escape
all these things that shall come to pass, and to stand before
the Son of man.

37 AND in the day-time he was teaching in the temple ; and
at night he went out, and abode in the mount that is called
38 the mount of Olives. And all the people came early in the
morning to him in the temple, for to hear him.

22 NOW the feast of unleavened bread drew nigh, which is
2 called the Passover. And the chief priests and scribes sought
3 how they might kill him : for they feared the people. Then
entered Satan into Judas surnamed Iscariot, being of the num-
4 ber of the twelve. And he went his way, and communed
with the chief priests and captains, how he might betray him
5 unto them. And they were glad, and covenanted to give him
6 money. And he promised, and sought opportunity to betray
him unto them in the absence of the multitude.

7 THEN came the day of unleavened bread, when the pass-
7 over must be killed. And he sent Peter and John saying,
9 Go and prepare us the passover, that we may eat. And they
said unto him, Where wilt thou that we prepare? And he
said unto them, Behold, when ye are entered into the city,
there shall a man meet you, bearing a pitcher of water ; fol-
11 low him into the house where he entereth in. And ye shall
say unto the good man of the house, The Master saith unto
thee, Where is the guest-chamber, where I shall eat the pass-
12 over with my disciples ? And he shall show you a large up-
13 per room furnished : there make ready. And they went and

MAT. XIV. 12. XXII. 24—53. *Contention among the twelve repressed. The fall of Peter predicted;—Christ's prayer,*

found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, 14 and the twelve apostles with him. And he said unto them, 15 With desire I have desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat 16 thereof, until it be fulfilled in the kingdom of God. And he 17 took the cup, and gave thanks, and said, Take this, and divide it among yourselves. For I say unto you, I will not 18 drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake 19 it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the 20 cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But behold the hand of him 21 that betrayeth me is with me on the table. And truly the 22 Son of man goeth as it was determined: but wo unto that man by whom he is betrayed! And they began to inquire among 23 themselves, which of them it was that should do this thing.

AND there was also a strife among them, which of them 24 should be accounted the greatest. And he said unto them, 25 The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let 26 him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he 27 that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued 28 with me in my temptations; and I appoint unto you a king- 29 dom, as my father hath appointed unto me; that ye may eat 30 and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.

AND the Lord said, Simon, Simon, Satan hath desired to 31 have you, that he may sift you as wheat: but I have prayed 32 for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am 33 ready to go with thee, both into prison, and to death. And 34 he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And 35 he said unto them, When I sent you without purse and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let 36 him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, 37 that this that is written must yet be accomplished in me, "And he was reckoned among the transgressors:" for the things concerning me have an end. And they said, Lord, 38

anguish and sweat in the garden.—He is betrayed. Mat. xxvi. 30. Mar. xiv. 26. Jo. xviii. 1. XXII 54—71. Peter denies the Lord, and bitterly repents. Jesus mocked, insulted,

behold, here are two swords. And he said unto them, It is enough.

39 **AND** he came out, and went, as he was wont, to the mount
40 of Olives; and his disciples also followed him. And when he
was at the place, he said unto them. Pray that ye enter not
41 into temptation. And he was withdrawn from them about a
42 stone's cast, and kneeled down, and prayed, I saying, Father,
if thou be willing, remove this cup from me: nevertheless,
43 not my will, but thine be done. And there appeared an an-
44 gel unto him from heaven, strengthening him. And being
in an agony, he prayed more earnestly: and his sweat was as
it were great drops of blood falling down to the ground.
45 And when he rose up from prayer, and was come to his dis-
46 ciples, he found them sleeping for sorrow, and said unto
them, Why sleep ye? rise and pray, lest ye enter into tempta-
tion.

47 **AND** while he yet spake, behold, a multitude, and he that
was called Judas, one of the twelve, went before them, and
48 drew near unto Jesus to kiss him. But Jesus said unto him,
49 Judas, betrayest thou the Son of man with a kiss? When
they which were about him, saw what would follow, they
50 said unto him, Lord, shall we smite with the sword? And
one of them smote a servant of the high priest, and cut off
51 his right ear. And Jesus answered and said, Suffer ye thus
52 far. And he touched his ear, and healed him. Then Jesus
said unto the chief priests, and captains of the temple, and
the elders which were come to him, Be ye come out as
53 against a thief, with swords and staves? When I was daily
with you in the temple, ye stretched forth no hands against
me: but this is your hour, and the power of darkness.

54 **THEN** took they him, and led him, and brought him into
55 the high priest's house. And Peter followed afar off. And
when they had kindled a fire in the midst of the hall, and
56 were set down together, Peter sat down among them. But
a certain maid beheld him as he sat by the fire, and earnestly
looked upon him, and said, This man was also with him.
57 And he denied him, saying, Woman, I know him not. And
58 after a little while another saw him, and said, Thou art also
59 of them. And Peter said, Man, I am not. And about the
space of one hour after, another confidently affirmed, saying,
Of a truth this fellow also was with him; for he is a Galilean.
60 And Peter said, Man, I know not what thou sayest. And
61 immediately, while he yet spake, the cock crew. And the
Lord turned, and looked upon Peter. And Peter remem-

and then condemned. Mat. xxvi. 57 Mar. xiv. 53. Jo. xviii. 13. XXIII. 1—25. Christ accused of treason before Pilate He is sent to Herod the Tetrarch, who mocks him, and sends him back to Pilate. They both acquit Jesus; but

bered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter 62 went out and wept bitterly.

And the men that held Jesus, mocked him, and smote him. 63 And when they had blindfolded him, they struck him on the 64 face, and asked him, saying, Prophecy, who is it that smote thee? And many other things blasphemously spake they 65 against him.

And as soon as it was day, the elders of the people, and 66 the chief priests, and the scribes came together, and led him into their council, ' saying, Art thou the Christ? tell us. And 67 he said unto them, If I tell you, ye will not believe. And if I 68 also ask you, ye will not answer me, nor let me go. Hereafter 69 shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And 70 he said unto them, Ye say that I am. And they said, What 71 need we any further witness? for we ourselves have heard of his own mouth.

AND the whole multitude of them arose, and led him 23 unto Pilate. And they began to accuse him, saying, We found 2 this fellow perverting the nation, and forbidding to give tribute to Cesar, saying, That he himself is Christ, a king. And 3 Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it. Then said 4 Pilate to the chief priests, and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth 5 up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked 6 whether the man were a Galilean. And as soon as he knew 7 that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad: for he 8 was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many 9 words; but he answered him nothing. And the chief priests 10 and scribes stood and vehemently accused him. And Herod 11 with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends to- 12 gether; for before they were at enmity between themselves. And Pilate, when he had called together the chief priests, and 13 the rulers, and the people, ' said unto them, Ye have brought 14 this man unto me, as one that perverteth the people; and be-

at the repeated solicitations of the Jews, he is sentenced to die. Mat. xxvii. 1. 11—31. Mar. xv. 1. Jo. xviii. 28. xix. 16. XXIII. 26—45. Jesus crucified. He prays for his enemies: is insulted on the cross. Eternal life promised to one of his

hold, I, having examined *him* before you, have found no fault
 15 in this man, touching those things whereof ye accuse him ; no,
 nor yet Herod : for I sent you to him ; and lo, nothing worthy
 16 of death is done unto him : I will therefore chastise him, and
 17 release *him*. (For of necessity he must release one unto
 18 them at the feast.) And they cried out all at once, saying,
 19 Away with this *man*, and release unto us Barabbas : ' (who, for
 a certain sedition made in the city, and for murder, was cast
 20 into prison.) Pilate therefore, willing to release Jesus, spake
 21 again to them. But they cried, Crucify *him* ! crucify him !
 22 And he said unto them the third time, Why, what evil hath
 he done ? I have found no cause of death in him ; I will
 23 therefore chastise him, and let *him* go. And they were in-
 stant with loud voices, requiring that he might be crucified ;
 and the voices of them, and of the chief priests prevailed.—
 24 And Pilate gave sentence that it should be as they required.
 25 And he released unto them him that for sedition and murder
 was cast into prison, whom they had desired ; but he de-
 livered Jesus to their will.

26 **AND** as they led him away, they laid hold upon one Simon a
 Cyrenian, coming out of the country, and on him they laid the
 27 cross, that he might bear *it* after Jesus. And there followed
 him a great company of people, and of women, which also be-
 28 wailed and lamented him. But Jesus turning unto them, said,
 Daughters of Jerusalem, weep not for me, but weep for your-
 29 selves, and for your children. For behold, the days are com-
 ing, in the which they shall say, Blessed are the barren, and
 the wombs that never bare, and the paps which never gave
 30 suck. Then shall they begin to say to the mountains, Fall on
 31 us ; and to the hills, Cover us. For if they do these things in a
 green tree, what shall be done in the dry ?

32 **AND** there were also two others, malefactors, led with him
 33 to be put to death. And when they were come to the place
 which is called Calvary, there they crucified him, and the ma-
 lefactors ; one on the right hand, and the other on the left.
 34 Then said Jesus, Father, forgive them : for they know not what
 35 they do. And they parted his raiment, and cast lots. ' And
 the people stood beholding. And the rulers also with them
 derided *him*, saying, He saved others ; let him save himself,
 36 if he be Christ, the chosen of God. And the soldiers also
 37 mocked him, coming to him, and offering him vinegar, ' and
 38 saying, If thou be the King of the Jews, save thyself. And
 a superscription also was written over him, in letters of Greek,

fellow-sufferers. The land darkened. The vail of the temple rent. Mat. xxvii. 32. Mar. xv. 21. Jo. xix. 17. XXIII. 46—54. Jesus dies. (Emotions of the spectators.) His burial. Mat. xxvii. 50. Mar. xv. 37. xvi. 1. Jo. xix. 30, 38—42. XXIII. 55.—XXIV. 12. Christ's resurrection. The women

and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

AND one of the malefactors, which were hanged, railed on 39 him, saying, If thou be Christ, save thyself and us. But the 40 other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed 41 justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, 42 remember me when thou comest into thy kingdom. And Je- 43 sus said unto him, Verily, I say unto thee, To-day shalt thou be with me in paradise.

AND it was about the sixth hour, and there was a darkness 44 over all the earth until the ninth hour. And the sun was 45 darkened, and the vail of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, 46 into thy hands I commend my spirit: and having said thus, he gave up the ghost.

Now, when the centurion saw what was done, he glorified 47 God, saying, Certainly this was a righteous man. And all the 48 people that came together to that sight, beholding the things which were done, smote their breasts and returned. And all 49 his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

AND behold, *there was* a man named Joseph, a counsellor: 50 *and he was* a good man, and a just; ¹ (the same had not con- 51 sented to the counsel and deed of them:) *he was* of Arimathea, a city of the Jews; who also himself waited for the kingdom of God. This *man* went unto Pilate, and begged the body of Je- 52 sus. And he took it down, and wrapped it in linen, and laid 53 it in a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparauon, and the 54 sabbath drew on.

AND the women also, which came with him from Galilee, 55 followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; 56 and rested the sabbath-day, according to the commandment.

Now upon the first *day* of the week, very early in the 24 morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them. And 2 they found the stone rolled away from the sepulchre. And 3 they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, 4 behold, two men stood by them in shining garments. And as 5

And Peter visit the tomb. Mat. xxviii. 1. Mar. xvi. 1. Jo. xx. 1. XXIV. 19—35. Christ appears on the road to Emmaus to two of his disciples, and shows them the necessity of his death.

they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead?
6 ' He is not here, but is risen. Remember how he spake unto
7 you when he was yet in Galilee, ' saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words, ' and returned from the sepulchre, and told
10 all these things unto the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other *women that were with them*, which told these things
11 unto the apostles. And their words seemed to them as idle
12 tales, and they believed them not. Then arose Peter, and ran unto the sepulchre, and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.
13 AND behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore
14 furlongs. And they talked together of all these things which
15 had happened. And it came to pass, that, while they communed *together*, and reasoned, Jesus himself drew near, and
16 went with them. But their eyes were holden, that they should
17 not know him. And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk,
18 and are sad? And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass
19 there in these days? ' And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God, and all
20 the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.
21 But we trusted that it had been he which should have redeemed Israel: and besides all this, to-day is the third day since
22 these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre. And when they found not his body, they came, saying,
23 that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us, went to the sepulchre, and found *it* even so as the women had said: but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken!
26 Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And they drew nigh unto the village whither they went: and he made as though he would have gone fir-

Mar. xvi. 12. XXIV. 36—53. Jesus appears to his disciples, explains the scriptures, and promises the Holy Spirit. (Mar. xvi. 14. Jo. xx. 19.) At Bethany he leaves them and ascends to heaven. Mar. xvi. 19, 20.

ther. But they constrained him, saying, Abide with us: for it 29
is toward evening, and the day is far spent. And he went in
to tarry with them. And it came to pass, as he sat at meat 30
with them, he took bread, and blessed it, and brake, and gave
to them. And their eyes were opened, and they knew him: 31
and he vanished out of their sight. And they said one to ano- 32
ther, Did not our heart burn within us while he talked with us
by the way, and while he opened to us the scriptures? And 33
they rose up the same hour, and returned to Jerusalem, and
found the eleven gathered together, and them that were with
them, saying, The Lord is risen indeed, and hath appeared 34
to Simon. And they told what things were done in the way, 35
and how he was known of them in breaking of bread.

AND as they thus spake, Jesus himself stood in the midst of 36
them, and saith unto them, Peace be unto you. But they were 37
terrified and affrighted, and supposed that they had seen a
spirit. And he said unto them, Why are ye troubled? and 38
why do thoughts arise in your hearts? Behold my hands and 39
my feet, that it is I myself: handle me, and see; for a spirit
has not flesh and bones, as ye see me have. And when he 40
had thus spoken, he showed them his hands and his feet. And 41
while they yet believed not for joy, and wondered, he said un-
to them, Have ye here any meat? And they gave him a piece 42
of a broiled fish, and of a honeycomb. And he took it, and 43
did eat before them. And he said unto them, These 44
are the words which I spake unto you, while I was yet with
you, that all things must be fulfilled which were written in the
law of Moses, and in the prophets, and in the psalms, concern-
ing me. Then opened he their understanding, that they might 45
understand the scriptures, and said unto them, Thus it is 46
written, and thus it behoved Christ to suffer, and to rise from
the dead the third day, and that repentance and remission of 47
sins should be preached in his name among all nations, begin-
ning at Jerusalem. And ye are witnesses of these things. 48
And behold, I send the promise of my Father upon you: but 49
tarry ye in the city of Jerusalem, until ye be endued with
power from on high.

AND he led them out as far as to Bethany: and he lifted up 50
his hands, and blessed them. And it came to pass, while he 51
blessed them, he was parted from them, and carried up into
heaven. And they worshipped him, and returned to Jerusa- 52
lem with great joy; and were continually in the temple, 53
praising and blessing God. Amen.

THE GOSPEL OF JOHN.

I. 1—18. *The Eternal Word, the Creator of all things, and the independent Author of life, becomes the teacher of men. (1—5.) JOHN sent as his herald and witness. (6—8) JESUS CHRIST, though rejected by men, was this INCARNATE GOD; (for it was he of whom John testified. ver. 15.) His grace*

1 IN the beginning was the Word, and the Word was with
2 God, and the Word was God. The same was in the beginning
3 with God. All things were made by him; and without
4 him was not any thing made that was made. In him was life;
5 and the life was the light of men. And the light shineth in
6 darkness; and the darkness comprehended it not. There
7 was a man sent from God, whose name was John. The same
came for a witness, to bear witness of the Light, that all men
8 through him might believe. He was not that Light, but was
9 sent to bear witness of that Light. That was the true
Light, which lighteth every man that cometh into the world.
10 He was in the world, and the world was made by him, and
11 the world knew him not. He came unto his own, and his own
12 received him not. But as many as received him, to them gave
he power to become the sons of God, even to them that be-
13 lieve on his name: which were born, not of blood, nor of the
14 will of the flesh, nor of the will of man, but of God. And the
Word was made flesh, and dwelt among us, (and we beheld
his glory, the glory as of the only begotten of the Father,)
15 full of grace and truth. (John bare witness of him, and
cried, saying, 'This was he of whom I spake,—He that com-
'eth after me, is preferred before me; for he was before me.'
16 And of his fulness have all we received, and grace for grace
17 For the law was given by Moses, but grace and truth came b
18 Jesus Christ. No man hath seen God at any time; the only
begotten Son, which is in the bosom of the Father, he hath de-
clared him.

19 AND this is the record of John, when the Jews sent priest
20 and Levites from Jerusalem, to ask him, Who art thou? And
he confessed, and denied not; but confessed, I am not the
21 Christ. And they asked him, What then? Art thou Elias?
And he saith, I am not. Art thou that prophet? And he an-
22 swered, No. Then said they unto him, Who art thou? that
we may give an answer to them that sent us. What sayest
23 thou of thyself? He said, I am "the voice of one crying in the
"wilderness, Make straight the way of the Lord," as said
24 the prophet Esaias. And they which were sent were of the
25 Pharisees. And they asked him, and said unto him, Why
baptizest thou then, if thou be not that Christ, nor Elias, nei-
26 ther that prophet? John answered them, saying, I baptize
with water: but there standeth one among you, whom ye know

and dignity as mediator. I. 19—34. John's testimony to Jesus, in answer to the inquiry of the Jewish Sanhedrim. I. 35—52. Andrew, Peter, Philip and Nathanael, profess their

not: ' he it is, who coming after me, is preferred before me, 27
whose shoe's latchet I am not worthy to unloose. These things 28
were done in Bethabara beyond Jordan, where John was baptizing.
The next day John seeth Jesus coming unto 29
him, and saith, Behold the Lamb of God, which taketh away
the sin of the world! This is he of whom I said, After me 30
cometh a man which is preferred before me; for he was before me.
And I knew him not: but that he should be made 31
manifest to Israel, therefore am I come baptizing with water.
And John bare record, saying, I saw the Spirit descending 32
from heaven like a dove, and it abode upon him. And I knew 33
him not: but he that sent me to baptize with water, the same
said unto me, Upon whom thou shalt see the Spirit descending
and remaining on him, the same is he which baptizeth
with the Holy Ghost. And I saw and bare record, that this 34
is the Son of God.

AGAIN the next day after, John stood, and two of his dis- 35
ciples; ' and looking upon Jesus as he walked, he saith, Be- 36
hold the lamb of God! And the two disciples heard him speak, 37
and they followed Jesus. Then Jesus turned, and saw them 38
following, and saith unto them, What seek ye? They said
unto him, Rabbi, (which is to say, being interpreted, Master,) 39
where dwellest thou? ' He saith unto them, Come and see. 39
They came and saw where he dwelt, and abode with him that
day: for it was about the tenth hour. One of the two which 40
heard John *speak*, and followed him, was Andrew, Simon
Peter's brother. He first findeth his own brother Simon, and 41
saith unto him, We have found the Messias; (which is, being
interpreted, the Christ.) ' And he brought him to Jesus. And 42
when Jesus beheld him, he said, Thou art Simon the son of
Jona: thou shalt be called Cephas; (which is, by interpretation,
a stone.) The day following Jesus would go forth into 43
Galilee, and findeth Philip, and saith unto him, Follow me.
Now Philip was of Bethsaida, the city of Andrew and Peter. 44
Philip findeth Nathanael, and saith unto him, We have found 45
him of whom Moses in the law, and the prophets, did write,
Jesus of Nazareth, the son of Joseph. And Nathanael said 46
unto him, Can there any good thing come out of Nazareth?
Philip saith unto him, Come and see. Jesus saw Nathanael 47
coming to him, and saith of him, Behold an Israelite indeed,
in whom is no guile! Nathanael saith unto him, Whence 48
knowest thou me? Jesus answered and said unto him, Before
that Philip called thee, when thou wast under the fig-
tree, I saw thee. Nathanael answered and saith unto him, 49
Rabbi, thou art the Son of God; thou art the King of Israel

Christ. II. 1—11. At a marriage feast in Cana Christ turns water into wine. II. 12—22. During the Passover, Jesus drives the merchants from the temple. (compare Mat. xxi. 12, 13. Mar. xi. 15 Lu. xix. 45, 46.) He pre-

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see
51 greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

2 AND the third day there was a marriage in Cana of Galilee; 2 and the mother of Jesus was there. And both Jesus was 3 called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have 4 no wine. Jesus saith unto her, Woman, what have I to do 5 with thee? mine hour is not yet come. His mother saith un- 6 to the servants, Whatsoever he saith unto you, do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins 7 apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. 1 And he saith unto them, Draw out now, and bear unto the governor of the feast. 9 And they bare it. 1 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water know,) the governor of the 10 feast called the bridegroom, 1 and saith unto him, Every man at the beginning doth set forth good wine: and when men have well drunk, then that which is worse: but thou has kept the 11 good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

12 AFTER this he went down to Capernaum, he, and his mother, and his brethren, and his disciples; and they continued 13 there not many days. And the Jews' passover was at 14 hand, and Jesus went up to Jerusalem, 1 and found in the temple those that sold oxen, and sheep, and doves, and the 15 changers of money, sitting: 1 and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and 16 overthrew the tables; 1 and said unto them that sold doves, Take these things hence: make not my Father's house a house 17 of merchandise. And his disciples remembered that it was 18 written, "The zeal of thy house hath eaten me up." Then answered the Jews, and said unto him, What sign showest 19 thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three 20 days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in

dicts his death and resurrection. II. 22.—III. 21. Many believe in Christ. He discourses with Nicodemus, about the necessity of regeneration,—of the Mediator's death, and faith in him, as the way to eternal life:—the condemnation of unbe-

three days? But he spake of the temple of his body. ¹ When 12
therefore he was risen from the dead, his disciples remembered 22
that he had said this unto them: and they believed the
scripture, and the word which Jesus had said.

Now, when he was in Jerusalem at the passover, in the 23
feast-day, many believed in his name, when they saw the mi-
racles which he did. But Jesus did not commit himself unto 24
them, because he knew all men, ¹ And needed not that any 25
should testify of man: for he knew what was in man.

There was a man of the Pharisees named Nicodemus, a ru- 3
ler of the Jews: ¹ the same came to Jesus by night, and said 2
unto him, Rabbi, we know that thou art a teacher come from
God: for no man can do these miracles that thou doest, except 6
God be with him. Jesus answered and said unto him, Veri-
ly, verily, I say unto thee, Except a man be born again, he
cannot see the kingdom of God. Nicodemus saith unto him, 4
How can a man be born when he is old? can he enter the se-
cond time into his mother's womb, and be born? Jesus answer- 5
ed, Verily, verily, I say unto thee, Except a man be born of
water, and of the Spirit, he cannot enter into the kingdom of
God. That which is born of the flesh, is flesh; and that which 6
is born of the Spirit, is spirit. Marvel not that I said unto 7
thee, Ye must be born again. The wind bloweth where it 8
listeth, and thou hearest the sound thereof, but canst not tell
whence it cometh, and whither it goeth: so is every one that
is born of the Spirit. Nicodemus answered and said unto him, 9
How can these things be? Jesus answered and said unto him, 10
Art thou a master of Israel, and knowest not these things? 11
Verily, verily, I say unto thee, We speak that we do know,
and testify that we have seen; and ye receive not our witness.
If I have told you earthly things, and ye believe not, how shall 12
ye believe if I tell you of heavenly things? And no man hath 13
ascended up to heaven, but he that came down from heaven,
even the Son of man which is in heaven. And as Moses lifted 14
up the serpent in the wilderness, even so must the Son of man
be lifted up: ¹ that whosoever believeth in him should not pe- 15
rish, but have eternal life. For God so loved the world, 16
that he gave his only begotten Son, that whosoever believeth
in him should not perish, but have everlasting life. For God 17
sent not his Son into the world, to condemn the world, but
that the world through him might be saved. He that believ- 18
eth on him, is not condemned: but he that believeth not, is con-
demned already, because he hath not believed in the name of
the only begotten Son of God. And this is the condemnation, 19
that light is come into the world, and men loved darkness ra-

lièvers. III. 22—36. Jesus (by his disciples, iv. 2.) baptizes in Judea. John confesses his inferiority to Jesus, directs his disciples to faith in him, and warns them of the danger of unbelief. IV. 1—42. Jesus returning to Galilee meets a wo-

20 ther than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, 21 lest his deeds should be reprovèd. But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.

22 AFTER these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized. 23 And John also was baptizing in Ænon, near to Salim, because there was much water there: and they came, and were baptized. 24 For John was not yet cast into prison. Then 25 there arose a question between *some* of John's disciples and 26 the Jews, about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and 27 all *men* come to him. John answered and said, A man can 28 receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but 29 that I am sent before him. He that hath the bride, is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly, because of the bridegroom's 30 voice: this my joy therefore is fulfilled. He must increase, 31 but I *must* decrease. He that cometh from above is above all; he that is of the earth is earthly, and speaketh of the earth: 32 he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his 33 testimony. He that hath received his testimony, hath set to 34 his seal that God is true. For he whom God hath sent, speaketh the words of God: for God giveth not the Spirit 35 by measure *unto him*. The Father loveth the Son, and hath 36 given all things into his hands. He that believeth on the Son hath everlasting life: and he that believeth not the Son, shall not see life; but the wrath of God abideth on him.

4 WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, 3 (though Jesus himself baptized not, but his disciples,) 4 he left Judea, and departed again into Galilee. And he must 5 needs go through Samaria. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground 6 that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore being wearied with *his* journey, sat 7 thus on the well: *and* it was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto 8 her, Give me to drink. (For his disciples were gone away

man of Sychar, and points out to her the way of acceptance with God. The woman departed to her city. In the meanwhile Jesus discourses to his disciples of the disposition and duties of the servants of God. The woman returns with her

unto the city to buy meat.) Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? (for the Jews have no dealings with the Samaritans) Jesus answered and said 9
unto her, If thou knewest the gift of God, and who it is that 10
saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman 11
saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? 12
Art thou greater than our father Jacob, which gave us the well; and drank thereof himself, and his children, and his cattle? 13
Jesus answered and said unto her, Whosoever drinketh 14
of this water shall thirst again: but whosoever drinketh 15
of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of 16
water springing up into everlasting life. The woman saith 17
unto him, Sir, give me this water, that I may thirst not, neither come hither to draw. Jesus saith unto her, Go call thy 18
husband, and come hither. The woman answered and said, 19
I have no husband. Jesus said unto her, Thou hast well said, I have no husband: for thou hast had five husbands, and he 20
whom thou now hast, is not thy husband: in that saidst thou truly. The woman saith unto him, Sir! I perceive that thou 21
art a prophet. Our fathers worshipped in this mountain; and 22
ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour 23
cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not 24
what: we know what we worship, for salvation is of the Jews. But the hour cometh, and now is, when the true wor- 25
shippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: 26
and they that worship him, must worship him in spirit and in truth. The woman saith unto him, I know that Messias 27
cometh, (which is called Christ;) when he is come, he will tell us all things. Jesus saith unto her, I that speak unto 28
thee am he. And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What 29
seekest thou? or, Why talkest thou with her? The woman 30
then left her water-pot, and went her way into the city, and saith to the men, I Come, see a man which told me all 31
things that ever I did: is not this the Christ? Then they 32
went out of the city, and came unto him. In the 33
mean while his disciples prayed him, saying, Master, eat. But he said unto them, I have meat to eat that ye know not 34

friends, who, with many more, believe in him. IV. 43—54. Christ dwells in Galilee (Mat. iv. 12. Mar. i. 14. Lu. iv. 14, 15.) Though not present, he cures a nobleman's son. V. Having returned to Jerusalem, Jesus heals a sick man at Bethesda, and for this is persecuted by the Jews.

33 of. Therefore said the disciples one to another, Hath any
34 man brought him *ought* to eat? Jesus saith unto them, My
35 meat is to do the will of him that sent me, and to finish his
36 work. Say not ye, There are yet four months, and *then* com-
37 eth harvest? behold, I say unto you, Lift up your eyes, and
38 look on the fields; for they are white already to harvest.
39 And he that reapeth receiveth wages, and gathereth fruit
40 unto life eternal: that both he that soweth, and he that reap-
41 eth, may rejoice together. And herein is that saying true,
42 'One soweth, and another reapeth.' I sent you to reap that
whereon ye bestowed no labour: other men laboured, and
ye are entered into their labours. And many of the
Samaritans of that city believed on him for the saying of the
woman, which testified, He told me all that ever I did. So
when the Samaritans were come unto him, they besought
him that he would tarry with them: and he abode there two
days. And many more believed, because of his own word;
and said unto the woman, Now we believe, not because of
thy saying: for we have heard *him* ourselves, and know that
this is indeed the Christ, the Saviour of the world.

43 **NOW**, after two days he departed thence, and went into
44 Galilee. For Jesus himself testified that a prophet hath no
45 honour in his own country. Then when he was come into
Galilee, the Galileans received him, having seen all the things
that he did at Jerusalem at the feast: for they also went unto
46 the feast. So Jesus came again into Cana of Galilee, where
he made the water wine. And there was a certain noble-
47 man, whose son was sick at Capernaum. When he heard
that Jesus was come out of Judea into Galilee, he went unto
him; and besought him that he would come down, and heal
48 his son: for he was at the point of death. Then said Jesus
unto him, Except ye see signs and wonders, ye will not be-
49 lieve. The nobleman saith unto him, Sir, come down ere
50 my child die. Jesus saith unto him, Go thy way; thy son
liveth. And the man believed the word that Jesus had spo-
51 ken unto him, and he went his way. And as he was now
going down, his servants met him, and told *him*, saying, Thy
52 son liveth! Then inquired he of them the hour when he
began to amend. And they said unto him, Yesterday at the
53 seventh hour the fever left him. So the father knew that
it was at the same hour, in the which Jesus said unto
him, Thy son liveth: and himself believed; and his whole
54 house. This is again the second miracle *that* Jesus did,
when he was come out of Judea into Galilee. 146

He defends himself and asserts his divine authority and his intimate union with the Father, proclaims himself the judge

AFTER this there was a feast of the Jews: and Jesus 5
 went up to Jerusalem. Now there is at Jerusalem, by the 2
 sheep market, a pool, which is called in the Hebrew tongue,
 Bethesda, having five porches. In these lay a great multi- 3
 tude of impotent folk, of blind, halt, withered, waiting for
 the moving of the water. For an angel went down at a 4
 certain season into the pool, and troubled the water: whoso-
 ever then first after the troubling of the water stepped in, 5
 was made whole of whatsoever disease he had. And a cer-
 tain man was there, which had an infirmity thirty and eight 6
 years. When Jesus saw him lie, and knew that he had been
 now a long time *in that case*, he saith unto him, Wilt thou 7
 be made whole? The impotent man answered him, Sir,
 I have no man, when the water is troubled, to put me into 8
 the pool, but while I am coming, another steppeth down
 before me. Jesus saith unto him, Rise, take up thy bed and 9
 walk. And immediately the man was made whole, and took
 up his bed, and walked: and on the same day was the sab-
 bath. The Jews therefore said unto him that was 10
 cured, It is the sabbath day; it is not lawful for thee to carry
 thy bed. He answered them, He that hath made me whole, 11
 the same said unto me, Take up thy bed, and walk. Then 12
 asked they him, What man is that which said unto thee, Take
 up thy bed, and walk? And he that was healed wist not who 13
 it was: for Jesus had conveyed himself away, a multitude
 being in *that place*. Afterward Jesus findeth him in the 14
 temple, and said unto him, Behold, thou art made whole:
 sin no more, lest a worse thing come unto thee. The man 15
 departed, and told the Jews that it was Jesus which had made
 him whole. And therefore did the Jews persecute 16
 Jesus, and sought to slay him, because he had done these
 things on the sabbath-day. But Jesus answered them, My 17
 Father worketh hitherto, and I work. Therefore the Jews 18
 sought the more to kill him, because he not only had broken
 the sabbath, but said also, that God was his Father, making
 himself equal with God. Then answered Jesus, and said 19
 unto them, Verily, verily, I say unto you, The Son can do
 nothing of himself, but what he seeth the father do: for
 what things soever he doeth, these also doeth the
 son likewise. For the Father loveth the Son, and show- 20
 eth him all things that himself doeth: and he will show
 him greater works than these, that ye may marvel. For as 21
 the Father raiseth up the dead, and quickeneth *them*; even
 so the son quickeneth whom he will. For the Father judg- 22
 eth no man; but hath committed all judgment unto the Son:
 that all *men* should honour the Son, even as they honour the 23

of the world ; appeals to his miracles, as confirming the testimony of John respecting him, and to the Scriptures, and proves to the Jews their disbelief of Moses. VI. 1—13.

Father. He that honoureth not the Son, honoureth not the
 24 Father which hath sent him. Verily, verily, I say unto you,
 He that heareth my word, and believeth on him that sent
 25 me, hath everlasting life, and shall not come into condemna-
 tion ; but is passed from death unto life. Verily, verily, I
 say unto you, The hour is coming, and now is, when the dead
 26 shall hear the voice of the Son of God : and they that hear
 27 shall live. For as the Father hath life in himself, so hath he
 given to the Son to have life in himself ; and hath given him
 28 authority to execute judgment also, because he is the Son of
 29 man. Marvel not at this : for the hour is coming, in the
 which all that are in the graves shall hear his voice, and
 shall come forth ; they that have done good unto the resur-
 30 rection of life ; and they that have done evil, unto the resur-
 rection of damnation. I can of mine own self do nothing : as
 I hear, I judge : and my judgment is just ; because I seek
 not mine own will, but the will of the Father which hath sent
 31 me. If I bear witness of myself, my witness is not true.
 32 There is another that beareth witness of me, and I know that
 33 the witness which he witnesseth of me is true. Ye sent
 34 unto John, and he bare witness unto the truth. But I re-
 ceive not testimony from man : but these things I say, that ye
 35 might be saved. He was a burning and a shining light : and
 36 ye were willing for a season to rejoice in his light. But I
 have greater witness than *that* of John : for the works which
 the Father hath given me to finish, the same works that I
 37 do, bear witness of me, that the Father hath sent me. And
 the Father himself which hath sent me, hath borne witness
 of me. Ye have neither heard his voice at any time, nor
 38 seen his shape. And ye have not his word abiding in you :
 39 for whom he hath sent, him ye believe not. Search the
 scriptures ; for in them ye think ye have eternal life : and
 40 they are they which testify of me. And ye will not come to
 41 me, that ye might have life. I receive not honour from men.
 42 But I know you, that ye have not the love of God in you.
 43 I am come in my Father's name, and ye receive me not : if
 another shall come in his own name, him ye will receive.
 44 How can ye believe, which receive honour one of another,
 45 and seek not the honour that *cometh* from God only ? Do not
 think that I will accuse you to the Father : there is *one* that
 46 accuseth you, *even* Moses, in whom ye trust. For had ye
 believed Moses, ye would have believed me : for he wrote
 47 of me. But if ye believe not his writings, how shall ye be-
 lieve my words ?

6 AFTER these things Jesus went over the sea of Galilee.

Five thousand fed by miracle. Mat. xiv. 13. Mar. vi. 50. Lk. ix. 10. VI. 14—21. Jesus withdraws from the multitude, and walks on the sea, to his disciples. Mat. xiv. 22. Mar. vi. 45.

which is the sea of Tiberias. And a great multitude followed 2
him, because they saw his miracles which he did on them 3
that were diseased. And Jesus went up into a mountain, 4
and there he sat with his disciples. And the passover, a feast 5
of the Jews, was nigh. When Jesus then lifted up *his* eyes, and 6
saw a great company come unto him, he saith unto Philip, 6
Whence shall we buy bread that these may eat? (And this 6
he said to prove him: for he himself knew what he would 7
do.) Philip answered him, Two hundred pennyworth of 7
bread is not sufficient for them, that every one of them may 8
take a little. One of his disciples, Andrew, Simon Peter's 8
brother, saith unto him, ' There is a lad here, which hath 9
five barley-loaves, and two small fishes: but what are they 9
among so many? And Jesus said, Make the men sit down. 10
(Now there was much grass in the place.) So the men sat 11
down, in number about five thousand. And Jesus took the 11
loaves; and when he had given thanks, he distributed to the 12
disciples, and the disciples to them that were set down; and 12
likewise of the fishes, as much as they would. When they 12
were filled, he said unto his disciples, Gather up the fragments 13
that remain, that nothing be lost. Therefore they gathered 13
them together, and filled twelve baskets with the fragments of 13
the five barley-loaves, which remained over and above unto 14
them that had eaten.

THEN those men, when they had seen the miracle that 14
Jesus did, said, This is of a truth that Prophet that should 14
come into the world. When Jesus therefore perceived that 15
they would come and take him by force, to make him a king, 15
he departed again into a mountain himself alone. And 16
when even was *now* come, his disciples went down unto the 16
sea, and entered into a ship, and went over the sea toward 17
Capernaum. And it was now dark, and Jesus was not come 17
to them. And the sea arose by reason of a great wind that 18
blew. So when they had rowed about five and twenty or 19
thirty furlongs, they see Jesus walking on the sea, and draw- 19
ing nigh unto the ship: and they were afraid. But he saith 20
unto them, It is I, be not afraid. Then they willingly 21
received him into the ship: and immediately the ship was at 21
the land whither they went.

THE day following, when the people which stood on the 22
other side of the sea saw that there was none other boat there, 22
save that one whereinto his disciples had entered, and that Je- 23
sus went not with his disciples into the boat, but *that* his dis- 23
ciples were gone away alone:—(Howbeit there came other 23
boats from Tiberias nigh unto the place where they did eat

VI. 22—71. Being followed to Capernaum by the people, he reproves their carnal views, and speaks of himself as the bread of life, &c. (of his doctrines able to make them wise to

24 bread, after that the Lord had given thanks :) When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What sign showest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, "He gave them bread from heaven to eat." Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me, shall never hunger; and he that believeth on me, shall never thirst. But I said unto you, That ye also have seen me, and believe not. All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. The Jews then murmured at him, because he said, I am the bread which came down from heaven. And they said, Is not this Jesus the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, "And they shall be all taught of God." Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the

salvation, and his death, which would restore them to the favour of God.) *Many are offended and forsake him, but the Apostles through Peter, profess their steadfast faith in him,*

Father, save he which is of God, he hath seen the Father.

Verily, verily, I say unto you, He that believeth on me hath everlasting life. ' I am that bread of life. ' Your fathers did eat manna in the wilderness, and are dead. ' This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven : if any man eat of this bread, he shall live for ever : and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat ? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life ; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father : so he that eateth me, he shall live by me. This is that bread which came down from heaven ; not as your fathers did eat manna, and are dead : he that eateth of this bread shall live for ever.

These things said he in the synagogue, as he taught in Capernaum.

MANY therefore of his disciples, when they had heard *this*, said, This is a hard saying ; who can hear it ? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you ? *What* and if ye shall see the Son of man ascend up where he was before ? It is the Spirit that quickeneth ; the flesh profiteth nothing : the words that I speak unto you, *they* are spirit, and *they* are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away ? Then Simon Peter answered him, Lord, to whom shall we go ? thou hast the words of eternal life. And we believe, and are sure that thou art that Christ, the Son of the living God. Jesus answered them, Have not I chosen you twelve, and one of you is a devil ? He spake of Judas Iscariot the son of Simon : for he it was that should betray him, being one of the twelve.

AFTER these things Jesus walked in Galilee : for he would not walk in Jewry, because the Jews sought to kill

VII. Jesus privately follows his brethren to Jerusalem, where, in the Temple, he proclaims his divine mission, condemns the perverseness of the Jews, and speaks of himself as the author

2 him. Now the Jews' feast of tabernacles was at hand. ' His
3 brethren therefore said unto him, Depart hence, and go into
Judea, that thy disciples also may see the works that thou
4 doest. For *there is no man that* doeth any thing in secret,
and he himself seeketh to be known openly. If thou do these
5 things, show thyself to the world. (For neither did his brethren
6 believe in him.) Then Jesus said unto them, My time
7 is not yet come : but your time is always ready. The world
cannot hate you ; but me it hateth, because I testify of it, that
8 the works thereof are evil. Go ye up unto this feast : I go
not up yet unto this feast ; for my time is not yet full come.
9 When he had said these words unto them, he abode *still* in
10 Galilee. But when his brethren were gone up, then
went he also up unto the feast, not openly, but as it were in
11 secret. Then the Jews sought him at the feast, and said,
12 Where is he ? And there was much murmuring among the
people concerning him : for some said, He is a good man :
13 others said, Nay ; but he deceiveth the people. Howbeit, no
14 man spake openly of him, for fear of the Jews. Now,
about the midst of the feast, Jesus went up into the temple
16 and taught. And the Jews marvelled, saying, How knoweth
16 this man letters, having never learned ? Jesus answered them,
17 and said, My doctrine is not mine, but his that sent me. If any
man will do his will, he shall know of the doctrine, whether
18 it be of God, or *whether* I speak of myself. He that speak-
eth of himself, seeketh his own glory : but he that seeketh his
glory that sent him, the same is true, and no unrighteousness is
19 in him. Did not Moses give you the law, and *yet* none of you
20 keepeth the law ? Why go ye about to kill me ? ' The people
answered and said, Thou hast a devil : who goeth about to
21 kill thee ? Jesus answered and said unto them, I have done
22 one work, and ye all marvel. Moses therefore gave unto
you circumcision, (not because it is of Moses, but of the fa-
23 thers ;) and ye on the sabbath-day circumcise a man. If a man
on the sabbath-day receive circumcision, that the law of Moses
should not be broken ; are ye angry at me, because I have
24 made a man every whit whole on the sabbath-day ? Judge
not according to the appearance, but judge righteous judg-
25 ment. Then said some of them of Jerusalem, Is not this he
26 whom they seek to kill ? But lo, he speaketh boldly, and
they say nothing unto him. Do the rulers know indeed that
27 this is the very Christ ? Howbeit, we know this man, whence
he is : but when Christ cometh, no man knoweth whence he
28 is. Then cried Jesus in the temple, as he taught, say-
ing, Ye both know me, and ye know whence I am : and I am
not come of myself, but he that sent me is true, whom ye

of salvation. The Sanhedrim send officers to seize him : (various opinions concerning him) but they return without attempting it. The equity of Nicodemus. VIII. 1--11. An

know not. But I know him ; for I am from him, and he hath 29
sent me. Then they sought to take him : but no man laid 30
hands on him, because his hour was not yet come. And many 31
of the people believed on him, and said, When Christ cometh,
will he do more miracles than these which this *man* hath done?
The Pharisees heard that the people murmured such things 32
concerning him : and the Pharisees and the chief priests sent
officers to take him. Then said Jesus unto them, Yet a little 33
while am I with you, and *then* I go unto him that sent me.
Ye shall seek me, and shall not find *me* : and where I am, 34
thither ye cannot come. Then said the Jews among them- 35
selves, Whither will he go, that we shall not find him ? will
he go unto the dispersed among the Gentiles, and teach the
Gentiles ? What *manner of* saying is this that he said, Ye 36
shall seek me, and shall not find *me* : and where I am, *thither*
ye cannot come.

In the last day, that great *day* of the feast, Jesus stood and 37
cried, saying, If any man thirst, let him come unto me, and
drink. He that believeth on me, as the scripture hath said, 38
out of his belly shall flow rivers of living water. (But this 39
spake he of the Spirit, which they that believe on him should
receive, for the Holy Ghost was not yet *given*, because that
Jesus was not yet glorified.) Many of the people therefore, 40
when they heard this saying, said, Of a truth this is the Pro-
phet. Others said, This is the Christ. But some said, Shall 41
Christ come out of Galilee ? Hath not the scripture said, 42
That Christ cometh of the seed of David, and out of the town
of Bethlehem, where David was ? So there was a division 43
among the people because of him. And some of them would 44
have taken him ; but no man laid hands on him. Then came 45
the officers to the chief priests and Pharisees ; and they said
unto them, Why have ye not brought him ? The officers an- 46
swered, Never man spake like this man. Then answered 47
them the Pharisees, Are ye also deceived ? Have any of the 48
rulers, or of the Pharisees believed on him ? But this people who 49
knoweth not the law are cursed. Nicodemus saith unto them, 50
(he that came to Jesus by night, being one of them,) Doth 51
our law judge *any* man, before it hear him, and know what he
doeth ? They answered and said unto him, Art thou also of 52
Galilee ? Search, and look : for out of Galilee ariseth no pro- 53
phet. And every man went unto his own house.

Jesus went unto the mount of Olives ; and early in the 8
morning he came again into the temple, and all the people 2
came unto him ; and he sat down and taught them. And the 3
scribes and Pharisees brought unto him a woman taken in
adultery ; and when they had set her in the midst, they say 4

adulterous woman brought before Jesus: his conduct towards her and her accusers. VIII. 12—59. Jesus again teaches in the court of the Temple; proclaims himself the Instructor

unto him, Master, this woman was taken in adultery, in the
 5 very act. Now Moses in the law commanded us, that such
 6 should be stoned: but what sayest thou? This they said,
 tempting him, that they might have to accuse him. But Je-
 7 *as though he heard them not.* So when they continued asking
 him, he lifted up himself, and said unto them, He that is with-
 8 out sin among you, let him first cast a stone at her. And again
 9 he stooped down, and wrote on the ground. And they which
 heard *it*, being convicted by *their own* conscience, went out
 one by one, beginning at the eldest, *even* unto the last: and
 Jesus was left alone, and the woman standing in the midst.
 10 When Jesus had lifted up himself, and saw none but the wo-
 man, he said unto her, Woman, where are those thine ac-
 11 cusers? hath no man condemned thee? She said, No man,
 Lord. And Jesus said unto her, Neither do I condemn thee:
 go, and sin no more.

12 **THEN** spake Jesus again unto them, saying, I am the
 light of the world: he that followeth me shall not walk in
 13 darkness, but shall have the light of life. The Pharisees
 therefore said unto him, Thou bearest record of thyself; thy
 14 record is not true. Jesus answered and said unto them,
 Though I bear record of myself, *yet* my record is true: for
 I know whence I came, and whither I go: but ye cannot
 15 tell whence I come, and whither I go. Ye judge after the
 16 flesh, I judge no man. And yet if I judge, my judgment is
 true: for I am not alone, but I and the Father that sent me.
 17 It is also written in your law, "that the testimony of two men
 18 "is true." I am one that bear witness of myself; and the
 19 Father that sent me, beareth witness of me. Then said they
 unto him, Where is thy Father? Jesus answered, Ye neither
 know me, nor my Father: if ye had known me, ye should
 20 have known my Father also. These words spake Jesus
 in the treasury, as he taught in the temple: and no man laid
 hands on him, for his hour was not yet come.

21 **THEN** said Jesus again unto them, I go my way, and ye
 shall seek me, and shall die in your sins: whither I go, ye
 22 cannot come. Then said the Jews, Will he kill himself? be-
 23 cause he saith, Whither I go, ye cannot come. And he said
 unto them, Ye are from beneath; I am from above: ye are
 24 of this world; I am not of this world. I said therefore unto
 you, that ye shall die in your sins: for if ye believe not that
 25 I am *he*, ye shall die in your sins. Then said they unto him,
 Who art thou? And Jesus saith unto them, *Even the same*
 26 that I said unto you from the beginning. I have many things

and Saviour of the world: promises liberty by the knowledge of the truth, and exposes the folly of the Jews who boasted that they were free, while they were the slaves of sin, and like to Satan. Being reviled, he asserts his divine excellence,

to say, and to judge of you : but he that sent me, is true ; and I speak to the world those things which I have heard of him.

They understood not that he spake to them of the Father. Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and that I do nothing of myself ; but as my Father hath taught me, I speak these things. And he that sent me is with me : the Father hath not left me alone ; for I do always those things that please him.

As he spake these words, many believed on him. Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed ; and ye shall know the truth, and the truth shall make you free. They answered him, We be Abraham's seed, and were never in bondage to any man : how sayest thou, Ye shall be made free ? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin, is the servant of sin. And the servant abideth not in the house for ever, *but* the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed. I know that ye are Abraham's seed ; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father : and ye do that which ye have seen with your father. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God : this did not Abraham. Ye do the deeds of your father. Then said they to him, We be not born of fornication ; we have one Father, *even* God. Jesus said unto them, If God were your Father, ye would love me ; for I proceeded forth and came from God ; neither came I of myself, but he sent me. Why do ye not understand my speech ? *even* because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do : he was a murderer from the beginning, and abode not in the truth ; because there is no truth in him. When he speaketh a lie, he speaketh of his own : for he is a liar, and the father of it. And because I tell *you* the truth, ye believe me not. Which of you convinceth me of sin ? And if I say the truth, why do ye not believe me ? He that is of God, heareth God's words ; ye therefore hear *them* not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil ? Jesus answered, I have not a devil ; but I honour my Father, and ye do dishonour me. And I seek not mine own glory :

But incurs the danger of being stoned. IX. 1—34. Christ, on the Sabbath, restores the sight of a man blind from his birth.

51 there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death.
 52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.
 53 Art thou greater than our father Abraham, which is dead?
 54 and the prophets are dead: whom makest thou thyself? Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me, of whom ye say, that he is
 55 your God. Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto
 56 you: but I know him, and keep his saying. Your father Abraham rejoiced to see my day: and he saw *it*, and was
 57 glad. Then said the Jews unto him, Thou art not yet fifty
 58 years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was,
 59 I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

9 AND as Jesus passed by, he saw a man which was blind
 2 from *his* birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?
 3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest
 4 in him. I must work the works of him that sent me, while
 5 it is day: the night cometh, when no man can work. As
 6 long as I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the
 7 clay, and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way there-
 8 fore, and washed, and came seeing. The neighbours there-
 9 fore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? Some said, This is he:
 10 others said, He is like him: *but* he said, I am *he*. I therefore said
 11 they unto him, How were thine eyes opened? He answered and said, A man that is called Jesus, made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash:
 12 and I went and washed, and I received sight. Then said they unto him, Where is he? He said, I know not.
 13 THEY brought to the Pharisees him that aforetime was blind.
 14 And it was the sabbath-day when Jesus made the clay, and
 15 opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put
 16 clay upon mine eyes, and I washed, and do see. Therefore said some of the Pharisees, This man is not of God, because

The Pharisees suspect deceit, and examine the man restored to sight. His frank confession. The malignity, calumny and cruelty of the Pharisees. IX. 35.—X 31. Jesus makes himself known to the man, as the Messiah. He condemns the Pharisees for

he keepeth not the sabbath-day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet. But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. And they asked them, saying, Is this your son, who ye say was born blind? How then doth he now see? His parents answered them and said, We know that this is our son, and that he was born blind: but by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.—These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. Therefore said his parents, He is of age; ask him. Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. Then said they to him again, What did he to thee? how opened he thine eyes? He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples. Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses; as for this fellow, we know not from whence he is. The man answered and said unto them, Why, herein is a marvellous thing, that ye know not from whence he is, and yet he has opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

JESUS heard that they had cast him out: and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him. And Jesus said, For judgment I am come into this world; that they which see not might see, and that they which see, might be made blind

their blindness and obduracy, and compares them to unfaithful shepherds, he being the good shepherd, who dies for the salvation of his sheep. The Jews disagree concerning him.

- 40 And some of the Pharisees which were with him heard
 41 these words, and said unto him, Are we blind also? Jesus said
 unto them, If ye were blind, ye should have no sin: but now
 10 ye say, We see; therefore your sin remaineth. Verily, verily,
 I say unto you, He that entereth not by the door into the
 sheepfold, but climbeth up some other way, the same is a thief
 2 and a robber. But he that entereth in by the door, is the shep-
 3 herd of the sheep. To him the porter openeth; and the sheep
 hear his voice: and he calleth his own sheep by name, and lead-
 4 eth them out. And when he putteth forth his own sheep, he
 goeth before them, and the sheep follow him: for they know
 5 his voice. And a stranger will they not follow, but will flee
 6 from him: for they know not the voice of strangers. This
 parable spake Jesus unto them: but they understood not what
 7 things they were which he spake unto them. Then said Jesus
 unto them, Verily, verily, I say unto you, I am the door of the
 8 sheep. All that ever came before me are thieves and robbers:
 9 but the sheep did not hear them. I am the door: by me if any
 man enter in, he shall be saved, and shall go in and out, and
 10 find pasture. The thief cometh not, but for to steal, and to
 kill, and to destroy: I am come that they might have life, and
 11 that they might have it more abundantly. I am the good shep-
 12 herd: the good shepherd giveth his life for the sheep. But he
 that is a hireling, and not the shepherd, whose own the sheep
 are not, seeth the wolf coming, and leaveth the sheep, and
 fleeth; and the wolf catcheth them, and scattereth the sheep.
 13 The hireling fleeth, because he is a hireling, and careth not for
 14 the sheep. I am the good shepherd, and know my *sheep*, and
 15 am known of mine. As the Father knoweth me, even so know I
 16 the Father: and I lay down my life for the sheep. And other
 sheep I have, which are not of this fold; them also I must
 bring, and they shall hear my voice; and there shall be one
 17 fold, and one shepherd. Therefore doth my Father love me,
 18 because I lay down my life, that I might take it again.—No
 man taketh it from me, but I lay it down of myself. I have
 power to lay it down, and I have power to take it again.—This
 commandment have I received of my Father.
- 19 THERE was a division therefore again among the Jews for
 20 these sayings. And many of them said, He hath a devil, and
 21 is mad; why hear ye him? Others said, These are not the
 words of him that hath a devil. Can a devil open the eyes of
 the blind?

- 22 AND it was at Jerusalem the feast of the dedication, and it
 23 was winter. And Jesus walked in the temple in Solomon's
 24 porch. Then came the Jews round about him, and said unto

X. 22—42. *He answers some, who desired him to affirm whether he were the Messiah, by appealing to his miracles. They accuse him of blasphemy. He goes beyond Jordan, where many believe. XI. 1—46. Lazarus, the friend of Jesus, dies*

him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told 25 you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because 26 ye are not of my sheep, as I said unto you. My sheep hear 27 my voice, and I know them, and they follow me: ' and I give 28 unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father, which 29 gave *them* me, is greater than all; and none is able to pluck *them* out of my Father's hand. I and *my* Father are one. 30

Then the Jews took up stones again to stone him. ' Jesus 31 answered them, Many good works have I showed you from 32 my Father; for which of those works do ye stone me? The 33 Jews answered him, saying, For a good work we stone thee not; but for blasphemy, and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written 34 in your law, I said, Ye are gods? If he called them gods, un- 35 to whom the word of God came, and the scripture cannot be broken; ' say ye of him whom the Father hath sanctified, and 56 sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe 57 me not. But if I do, though ye believe not me, believe the 58 works: that ye may know and believe that the Father *is* in me, and I in him. Therefore they sought again to take 59 him; but he escaped out of their hand, ' and went away again 40 beyond Jordan, into the place where John at first baptized; and there he abode. And many resorted unto him, and said, 41 John did no miracle; but all things that John spake of this man were true. And many believed on him there. 42

NOW a certain *man* was sick, *named* Lazarus, of Bethany, 11 the town of Mary and her sister Martha. (It was *that* Mary 2 which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) Therefore 3 his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. When Jesus heard *that*, he said, This sickness 4 is not unto death, but for the glory of God, that the Son of God might be glorified thereby. Now Jesus loved Martha, 5 and her sister, and Lazarus. When he had heard therefore 6 that he was sick, he abode two days still in the same place where he was. Then after that saith he to *his* disciples, Let 7 us go into Judea again. *His* disciples say unto him, Master, 8 the Jews of late sought to stone thee; and goest thou thither again? Jesus answered, Are there not twelve hours in the 9 day? If any man walk in the day, he stumbleth not, because

at Bethany. Jesus on his way thither is met by Martha, and afterwards by Mary, to both of whom he proclaims himself the way to eternal life. He restores Lazarus to life after he had

- 10 he seeth the light of this world; ' but if a man walk in the
 11 night, he stumbleth, because there is no light in him. These
 things said he: and after that he saith unto them, Our friend
 ✓ Lazarus sleepeth; but I go that I may awake him out of sleep.
 12 Then said his disciples, Lord, if he sleep, he shall do well.
 13 Howbeit Jesus spake of his death: but they thought that he
 14 had spoken of taking of rest in sleep. Then said Jesus unto
 15 them plainly, Lazarus is dead; ' and I am glad for your sakes
 that I was not there, to the intent ye may believe; neverthe-
 16 less, let us go unto him. Then said Thomas, which is called
 Didymus, unto his fellow-disciples, Let us also go, that we may
 die with him.
- 17 THEN when Jesus came, he found that he had *lain* in the
 18 grave four days already. (Now Bethany was nigh unto Jeru-
 19 salem, about fifteen furlongs off:) And many of the Jews came
 to Martha and Mary, to comfort them concerning their brother.
 20 Then Martha, as soon as she heard that Jesus was coming,
 21 went and met him: but Mary sat *still* in the house. Then said
 Martha unto Jesus, Lord, if thou hadst been here, my brother
 22 had not died. But I know that even now whatsoever thou wilt
 23 ask of God, God will give *it* thee. Jesus saith unto her, Thy
 24 brother shall rise again. Martha saith unto him, I know that
 25 he shall rise again in the resurrection at the last day. Jesus
 said unto her, I am the resurrection, and the life: he that be-
 26 lieveth in me, though he were dead, yet shall he live: and
 whosoever liveth, and believeth in me, shall never die. Believ-
 27 est thou this? She saith unto him, Yea, Lord: I believe that
 thou art the Christ, the Son of God, which should come into
 28 the world. And when she had so said, she went her
 way, and called Mary her sister secretly, saying, The Master
 29 is come, and calleth for thee. As soon as she heard *that*, she
 30 arose quickly, and came unto him. Now Jesus was not yet
 come into the town, but was in that place where Martha met
 31 him. The Jews then which were with her in the house, and
 comforted her, when they saw Mary that she rose up hastily,
 and went out, followed her, saying, She goeth unto the grave
 32 to weep there. Then when Mary was come where Jesus was,
 and saw him, she fell down at his feet, saying unto him, Lord,
 33 if thou hadst been here, my brother had not died. When Je-
 sus therefore saw her weeping, and the Jews also weeping
 which came with her, he groaned in the spirit, and was trou-
 34 bled, ' and said, Where have ye laid him? They say unto him,
 35 Lord, come and see. ' Jesus wept. ' Then said the Jews, Be-
 36 hold how he loved him! ' And some of them said, Could not
 37 this man, which opened the eyes of the blind, have caused that
 38 even this man should not have died? Jesus therefore again

been dead four days. The effects of this miracle. X. 47—57. Consultation of the Sanhedrim: Caiaphas' prophetic saying. Christ leaves Judea. The Council gives order to apprehend

groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, 'Take ye away the stone. 39 Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days. Jesus saith unto her, Said I not unto thee, that if thou 40 wouldest believe, thou shouldest see the glory of God? Then 41 they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, 'Father, I thank ' thee that thou hast heard me: ' and I knew that thou hear- 42 ' est me always: but because of the people which stand by, I ' said *it*, that they may believe that thou hast sent me ' And 43 when he thus had spoken, he cried with a loud voice, Lazarus, come forth! And he that was dead came forth, bound hand 44 and foot with grave clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

THEN many of the Jews which came to Mary, and had seen 45 the things which Jesus did, believed on him. But some of 46 them went their ways to the Pharisees, and told them what things Jesus had done.

THEN gathered the chief priests and the Pharisees a coun- 47 cil, and said, What do we? for this man doeth many miracles. If we let him thus alone, all *men* will believe on him: and the 48 Romans shall come, and take away both our place and nation. And one of them, *named* Caiaphas, being the high priest that 49 same year, said unto them, Ye know nothing at all, ' nor con- 50 sider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. (And this spake 51 he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; ' and not for that nation 52 only, but that also he should gather together in one the children of God that were scattered abroad.) Then from that 53 day forth they took counsel together for to put him to death.

Jesus therefore walked no more openly among the Jews; 54 but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples. And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves. Then sought they for Jesus, and spake among 56 themselves, as they stood in the temple, What think ye, that he will not come to the feast? Now both the chief priests and 57 the Pharisees had given a commandment, that, if any man knew where he were, he should show *it*, that they might take him.

THEN Jesus, six days before the passover, came to Be-12

Ann. XII. 1—11. Mary anoints Christ. Judas objects. (Mat. xxvi. 6. Mar. xiv. 8.) The Rulers wish to kill Lazarus. XII. 12—19. Christ triumphantly enters Jerusalem. Mat. xxi. 1. Mar. xi. 1. Lu. xix. 28. XII. 20—36. Certain Greeks desire to see Jesus. He discourses about his death. A

thany, where Lazarus was which had been dead, whom he
 2 raised from the dead. There they made him a supper: and
 Martha served: but Lazarus was one of them that sat at the
 3 table with him. Then took Mary a pound of ointment of
 spikenard, very costly, and anointed the feet of Jesus, and wip-
 ped his feet with her hair: and the house was filled with the
 4 odour of the ointment. Then saith one of his disciples, Judas
 5 Iscariot, Simon's son, which should betray him, ' Why was not
 this ointment sold for three hundred pence, and given to the
 6 poor? This he said, not that he cared for the poor; but be-
 cause he was a thief, and had the bag, and bare what was put
 7 therein. Then said Jesus, Let her alone: against the day of
 8 my burying hath she kept this. For the poor always ye have
 with you; but me ye have not always.

9 Much people of the Jews therefore knew that he was
 there: and they came, not for Jesus' sake only, but that they
 might see Lazarus also, whom he had raised from the dead.
 10 But the chief priests consulted that they might put Lazarus
 11 also to death: ' because that by reason of him many of the
 Jews went away, and believed on Jesus.

12 ON the next day, much people that were come to the feast,
 13 when they heard that Jesus was coming to Jerusalem, ' took
 branches of palm-trees, and went forth to meet him, and cried,
 Hosanna! Blessed is the King of Israel that cometh in the
 14 name of the Lord! And Jesus, when he had found a young
 15 ass, sat thereon; as it is written, ' " Fear not, daughter of
 " Sion: behold, thy King cometh, sitting on an ass's colt."
 16 These things understood not his disciples at the first: but when
 Jesus was glorified, then remembered they that these things
 were written of him, and that they had done these things unto
 17 him. The people therefore that was with him when he
 called Lazarus out of his grave, and raised him from the dead,
 18 bare record. For this cause the people also met him, for that
 19 they heard that he had done this miracle. The Pharisees
 therefore said among themselves, Perceive ye how ye prevail
 nothing? behold, the world is gone after him.

20 AND there were certain Greeks among them, that came
 21 up to worship at the feast. The same came therefore to Phi-
 lip, which was of Bethsaida of Galilee, and desired him, say-
 22 ing, Sir, we would see Jesus. Philip cometh and telleth An-
 23 drew: and again, Andrew and Philip tell Jesus. And Jesus
 answered them, saying, The hour is come, that the Son of man

voice from Heaven. The necessity, nearness, and efficacy of Christ's death. XII. 37—50. The causes and sad effects of the perverse unbelief of the Jews. (XIII—XVII. Some re-

should be glorified. Verily, verily, I say unto you, Except a 24
 corn of wheat fall into the ground and die, it abideth alone: but
 if it die, it bringeth forth much fruit. He that loveth his life 25
 shall lose it; and he that hateth his life in this world, shall
 keep it unto life eternal. If any man serve me, let him fol- 26
 low me; and where I am, there shall also my servant be: if
 any man serve me, him will my Father honour. Now is my 27
 soul troubled; and what shall I say? Father, save me from this
 hour: but for this cause came I unto this hour. Father, glo- 28
 rify thy name. Then came there a voice from heaven, *saying*,
 'I have both glorified it, and will glorify it again.' The peo- 29
 ple therefore that stood by, and heard it, said that it thunder-
 ed, others said, An angel spake to him. Jesus answered and 30
 said, This voice came not because of me, but for your sakes.
 Now is the judgment of this world: now shall the prince of this 31
 world be cast out. And I, if I be lifted up from the earth, 32
 will draw all men unto me. (This he said, signifying what 33
 death he should die.) The people answered him, We have 34
 heard our of the law that Christ abideth for ever: and now say-
 est thou, The Son of man must be lifted up? Who is this Son
 of man? ' Then Jesus said unto them, Yet a little while is the 35
 light with you. Walk while ye have the light, lest darkness
 come upon you: for he that walketh in darkness knoweth not
 whither he goeth. While ye have light, believe in the light, 36
 that ye may be the children of light. These things spake Je-
 sus, and departed, and did hide himself from them.

BUT though he had done so many miracles before them, 37
 yet they believed not on him: that the saying of Esaias the 38
 prophet might be fulfilled, which he spake, "Lord, who hath
 believed our report? and to whom hath the arm of the Lord
 been revealed?" Therefore they could not believe, because 39
 that Esaias said again, I "He hath blinded their eyes, and 40
 hardened their heart; that they should not see with *their*
 eyes, nor understand with *their* heart, and be converted,
 "and I should heal them." These things said Esaias, when 41
 he saw his glory, and spake of him. Nevertheless, among the 42
 chief rulers also many believed on him; but because of the
 Pharisees they did not confess *him*, lest they should be put out
 of the synagogue: ' for they loved the praise of men more than 43
 the praise of God. Jesus cried, and said, He that be- 44
 lieveth on me, believeth not on me, but on him that sent me:
 ' and he that seeth me, seeth him that sent me. I am come a 45
 light into the world, that whosoever believeth on me should 46
 not abide in darkness. And if any man hear my words, and 47
 believe not, I judge him not: for I came not to judge the
 world, but to save the world. He that rejecteth me, and re- 48

markable acts and discourses of Christ.) XIII. 1—30. *Jesus washes his disciples' feet, and requires them to imitate his example of humility and love. He informs them that one of their-*

- ceiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.
- 49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that this commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.
- 13 NOW before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, (the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him,) ¹ Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; ¹ he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that, he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him: therefore said he, Ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master, and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them. I speak not of you all; I know whom I have chosen; but that the scripture may be fulfilled, "He that eateth bread with me, has lifted up his heel against me." Now I tell you before it come, that when it is to come pass, ye may believe that I am he. Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me.

- 21 WHEN Jesus had thus said, he was troubled in spirit, and

number was a traitor:—their astonishment. John inquires who it was. Judas, exposed by Christ, leaves them. (Mat. xxvi. 14, 21. Mar. xiv. 10, 18. Lu. xxii. 1, 21.) XIII. 31—38. Jesus certifies them of his approaching death, commands them to love one another, and predicts the fall of Peter. (Mat. xxvi. 34. Mar. xiv. 30. Lu. xxii. 34.) XIV. Jesus consoles

testified, and said, Verily, verily, I say unto you, that one of you shall betray me. Then the disciples looked one on another, doubting of whom he spake. Now there was leaning on Jesus' bosom, one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then, lying on Jesus' breast, saith unto him, Lord, who is it? Jesus answered, He it is to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot the son of Simon. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor. He then, having received the sop, went immediately out: and it was night.

THEREFORE, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. Little children, yet a little while I am with you. Ye shall seek me; and, as I said unto the Jews, Whither I go, ye cannot come, so now I say to you. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another. Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterward. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

LET not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me. If ye had known

his sorrowful disciples; proclaims his Oneness with the FATHER, speaks of the necessity of his death, desires them faithfully to obey his precepts, and promises them another PARACLETE, (whose office he describes,) and the perpetual favour both of himself and his Father. XV. 1—25. Under the simile

me, ye should have known my Father also: and from hence-
 8 forth ye know him, and have seen him. Philip saith
 9 unto him, Lord, show us the Father, and it sufficeth us. Jesus
 saith unto him, Have I been so long time with you, and yet
 hast thou not known me, Philip? he that hath seen me, hath
 seen the Father; and how sayest thou *then*, Show us the Fa-
 10 ther? Believest thou not that I am in the Father, and the
 Father in me? the words that I speak unto you, I speak not of
 myself; but the Father, that dwelleth in me, he doeth the
 11 works. Believe me that I *am* in the Father, and the Father
 12 in me: or else believe me for the very works' sake. Verily,
 verily, I say unto you, He that believeth on me, the works
 that I do shall he do also; and greater *works* than these shall
 13 he do; because I go unto my Father. And whatsoever ye
 shall ask in my name, that will I do, that the Father may be
 14 glorified in the Son. If ye shall ask any thing in my name, I
 15 will do *it*. If ye love me, keep my commandments: 'and I
 16 will pray the Father, and he shall give you another Comfort-
 17 er, that he may abide with you for ever; 'even the Spirit of
 truth; whom the world cannot receive, because it seeth him
 not, neither knoweth him: but ye know him; for he dwelleth
 18 with you, and shall be in you. I will not leave you comfortless:
 19 I will come to you. Yet a little while, and the world seeth me
 20 no more, but ye see me: because I live, ye shall live also. At
 that day ye shall know that I *am* in my Father, and ye in me,
 21 and I in you. He that hath my commandments, and keepeth
 them, he it is that loveth me: and he that loveth me, shall be
 loved of my Father, and I will love him, and will manifest my-
 22 self to him. Judas saith unto him, (not Iscariot) Lord,
 how is it that thou wilt manifest thyself unto us, and not unto
 23 the world? Jesus answered and said unto him, If a man love
 me, he will keep my words: and my Father will love him, and
 24 we will come unto him, and make our abode with him. He that
 loveth me not, keepeth not my sayings: and the word which
 25 ye hear is not mine, but the Father's which sent me. These
 things have I spoken unto you, being *yet* present with you.
 26 But the Comforter, *which is* the Holy Ghost, whom the Fa-
 ther will send in my name, he shall teach you all things, and
 bring all things to your remembrance, whatsoever I have said
 27 unto you. Peace I leave with you, my peace I give unto you:
 not as the world giveth, give I unto you. Let not your heart
 28 be troubled, neither let it be afraid. Ye have heard how I said
 unto you, I go away, and come *again* unto you. If ye loved
 me ye would rejoice, because I said, I go unto the Father:

of a vine and branches he shows the necessity of union with him, and again exhorts them to mutual love, and the patient bearing of injuries,—enforced by his example. XV 26—XVI.

for my Father is greater than I. And now I have told you 29
before it come to pass, that when it is come to pass, ye might
believe. Hereafter I will not talk much with you: for 30
the prince of this world cometh, and hath nothing in me. But 31
that the world may know that I love the Father; and as the
Father gave me commandment, even so I do. Arise, let us
go hence.

I AM the true vine, and my Father is the husbandman. ' Every 15
branch in me that beareth not fruit, he taketh away; and every 2
branch that beareth fruit, he purgeth it, that it may bring forth
more fruit. Now ye are clean through the word which I have 3
spoken unto you. ' Abide in me, and I in you. As the branch 4
cannot bear fruit of itself, except it abide in the vine: no 5
more can ye, except ye abide in me. I am the vine, ye are the 5
branches: He that abideth in me, and I in him, the same
bringeth forth much fruit: for without me ye can do nothing.
If a man abide not in me, he is cast forth as a branch, and is 6
withered; and men gather them, and cast *them* into the fire,
and they are burned. If ye abide in me and my words abide 7
in you, ye shall ask what ye will, and it shall be done unto you.
Herein is my Father glorified, that ye bear much fruit; so 8
shall ye be my disciples. As the Father hath loved me, 9
so have I loved you: continue ye in my love. If ye keep my 10
commandments, ye shall abide in my love; even as I have kept
my Father's commandments, and abide in his love. These 11
things have I spoken unto you, that my joy might remain in
you, and *that* your joy might be full. This is my command- 12
ment, That ye love one another, as I have loved you. Greater 13
love hath no man than this, that a man lay down his life for his
friends. Ye are my friends, if ye do whatsoever I command 14
you. Henceforth I call you not servants; for the servant 15
knoweth not what his lord doeth: but I have called you friends;
for all things that I have heard of my Father, I have made
known unto you. Ye have not chosen me, but I have chosen you, 16
and ordained you, that ye should go and bring forth fruit, and *that*
your fruit should remain: that whatsoever ye shall ask of the
Father in my name, he may give it you. These things I com- 17
mand you, That ye love one another. If the world hate 18
you, ye know that it hated me before *it* hated you. If ye were 19
of the world, the world would love his own; but because ye
are not of the world, but I have chosen you out of the world,
therefore the world hateth you. Remember the word that I 20
said unto you, The servant is not greater than his lord. If they
have persecuted me, they will also persecute you: if they have
kept my saying, they will keep yours also. But all these 21
things will they do unto you for my name's sake, because they

He again promises the HOLY SPIRIT, as their instructor, guide, and comforter; compares their present affliction and eternal gain, with the perishing joys of the world, and assures

22 know not him that sent me. If I had not come and spoken
 23 unto them, they had not had sin: but now they have no cloak
 24 for their sin. He that hateth me, hateth my Father also. If
 25 I had not done among them the works which none other man
 26 did, they had not had sin: but now have they both seen, and
 27 hated both me and my Father. But *this cometh to pass*, that
 28 the word might be fulfilled that is written in their law, "They
 29 hated me without a cause." But when the Comforter
 30 is come, whom I will send unto you from the Father, even
 31 the Spirit of truth, which proceedeth from the Father, he shall
 32 testify of me. And ye also shall bear witness, because ye have
 33 been with me from the beginning. These things have
 34 I spoken unto you, that ye should not be offended. They shall
 35 put you out of the synagogues: yea, the time cometh, that
 36 whosoever killeth you, will think that he doeth God service.
 37 And these things will they do unto you, because they have
 38 not known the Father, nor me. But these things have I told
 39 you, that when the time shall come, ye may remember that I
 40 told you of them. And these things I said not unto you at the
 41 beginning because I was with you. But now I go my way to
 42 him that sent me, and none of you asketh me, Whither goest
 43 thou? But because I have said these things unto you, sorrow
 44 hath filled your heart. Nevertheless, I tell you the truth: It
 45 is expedient for you that I go away. for if I go not away, the
 46 Comforter will not come unto you; but if I depart, I will send
 47 him unto you. And when he is come, he will reprove the
 48 world of sin, and of righteousness, and of judgment:—of sin,
 49 because they believe not on me;—of righteousness, because I
 50 go to my Father, and ye see me no more;—of judgment, be-
 51 cause the prince of this world is judged. I have yet many
 52 things to say unto you, but ye cannot bear them now. How-
 53 beit, when he, the Spirit of truth is come, he will guide you
 54 into all truth: for he shall not speak of himself; but whatso-
 55 ever he shall hear, *that shall he speak*: and he will show you
 56 things to come. He shall glorify me: for he shall receive of
 57 mine, and shall show *it* unto you. All things that the Father
 58 hath are mine: therefore said I, that he shall take of mine,
 59 and shall show *it* unto you. A little while, and ye shall not
 60 see me: and again, a little while, and ye shall see me, be-
 61 cause I go to the Father. Then said *some* of his dis-
 62 ciples among themselves, What is this that he saith unto us,
 63 A little while, and ye shall not see me: and again, a little
 64 while, and ye shall see me: and, Because I go to the Father?
 65 They said therefore, What is this that he saith, A little while?
 66 we cannot tell what he saith. Now Jesus knew that they were
 67 desirous to ask him, and said unto them, Do ye inquire among

them that prayer in his name would be answered. He foretells their leaving him. XVII Jesus prays: first, that the acknowledgement of his own and his Father's majesty—which were co-eternal—might be co-extensive, and equal: then for

yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? Verily, 20
 verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail 21
 hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now there- 22
 fore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in 23
 that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, 24
 and ye shall receive, that your joy may be full. These 25
 things have I spoken unto you in proverbs: but the time cometh when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father. At that day ye shall ask 26
 in my name: and I say not unto you, that I will pray the Father for you: I for the Father himself loveth you, because ye 27
 have loved me, and have believed that I came out from God. I 28
 came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His 29
 disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou 30
 knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? I Be- 31
 hold, the hour cometh, yea, is now come, that ye shall be scat- 32
 tered every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These 33
 things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation, but be of good cheer: I have overcome the world.

THESE words spake Jesus, and lifted up his eyes to heaven, 17
 and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: I as thou hast given him power 2
 over all flesh, that he should give eternal life to as many as thou hast given him.—And this is life eternal, that they might 3
 know thee, the only true God, and Jesus Christ whom thou hast sent. I have glorified thee on the earth: I have finished 4
 the work which thou gavest me to do. And now, O Father, 5
 glorify thou me with thine own self, with the glory which I had with thee before the world was. I have manifested thy 6
 name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept

his disciples, for all who should teach in his name, and for the whole company of believers, to the end of time.—XVIII. 1—27. The band, which under the guidance of Judas, comes out to seize him, affrighted. Peter wounds Malchus. Christ

7 thy word. Now they have known that all things whatsoever
 8 thou hast given me are of thee: ¹ for I have given unto them
 the words which thou gavest me; and they have received *them*,
 and have known surely that I came out from thee, and they
 9 have believed that thou didst send me. I pray for them: I
 pray not for the world, but for them which thou hast given
 10 me; for they are thine. And all mine are thine, and thine are
 11 mine; and I am glorified in them. And now I am no more in
 the world, but these are in the world, and I come to thee.—
 Holy Father, keep through thine own name those whom thou
 12 hast given me, that they may be one, as we are. While I was
 with them in the world, I kept them in thy name: th so that
 thou gavest me I have kept, and none of them is lost, but the
 13 son of perdition; that the scripture might be fulfilled,—and
 now come I to thee, and these things I speak in the world,
 14 that they might have my joy fulfilled in themselves. I have
 given them thy word; and the world hath hated them, because
 15 they are not of the world, even as I am not of the world. I
 pray not that thou shouldest take them out of the world, but
 16 that thou shouldest keep them from the evil. They are not
 17 of the world, even as I am not of the world. Sanctify them
 18 through thy truth: thy word is truth. As thou hast sent me
 into the world, even so have I also sent them into the world.
 19 And for their sakes I sanctify myself, that they also might be
 20 sanctified through the truth. Neither pray I for these alone;
 but for them also which shall believe on me through their word:
 21 ¹ that they all may be one; as thou, Father, *art* in me, and I
 in thee, that they also may be one in us: that the world may
 22 believe that thou hast sent me. And the glory which thou
 gavest me, I have given them; that they may be one, even as
 23 we are one; ¹ (I in thee, and thou in me,) that they may be
 made perfect in one; and that the world may know that thou
 24 hast sent me, and hast loved them as thou hast loved me. Fa-
 ther, I will that they also whom thou hast given me be with
 me where I am; that they may behold my glory which thou
 hast given me; for thou lovedst me before the foundation of
 25 the world. O righteous Father, the world hath not known
 thee: but I have known thee, and these have known that thou
 26 hast sent me. And I have declared unto them thy name, and
 will declare *it*: that the love wherewith thou hast loved me,
 may be in them, and I in them.

18 **WHEN** Jesus had spoken these words, he went forth with
 his disciples over the brook Cedron, where was a garden, into
 the which he entered, and his disciples. And Judas also, which

bound and carried before Annas, then before Caiaphas, who tries him.—Peter's fall. Mat. xxvi. 30 xxvii. 1 Mar. xiv. 26. xv. 1. Lu. xxii. 39. XVIII. 23—XIX. 16. Jesus arraign-

betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns, and torches, and weapons. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he. If therefore ye seek me, let these go their way: ¹ (that the saying might be fulfilled which he spake, Of them which thou gavest me, have I lost none.) Then Simon Peter, having a sword, drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. ¹ Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

Then the band, and the captain, and officers of the Jews, took Jesus and bound him, ¹ and led him away to Annas first, (for he was father-in-law to Caiaphas, which was the high priest that same year.) Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple. That disciple was known unto the high priest, and went in with Jesus, into the palace of the high priest. ¹ But Peter stood at the door without. Then went out that other disciple which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. Then saith the damsel that kept the door unto Peter, Art not thou also one of that man's disciples? He saith, I am not. ¹ And the servants and officers stood there who had made a fire of coals: (for it was cold) and they warmed themselves: and Peter stood with them, and warmed himself. The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. And when he had thus spoken, one of the officers which stood by, struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? (Now Annas had sent him bound unto Caiaphas)

ed before Pilate, explains the nature of his kingdom. He is beaten, crowned with thorns, and mocked. Pilate, though he

phas the high priest.) And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied *it*, and said, I am not. ' One of the servants of the high priest (being *his* kinsman whose ear Peter cut off) saith, Did not I see thee in the garden with him? Peter then denied again: and immediately the cock crew. Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment-hall, lest they should be defiled; but that they might eat the passover. Pilate then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. ' Then said Pilate unto them, Take ye him and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: that the saying of Jesus might be fulfilled, which he spake, signifying what death he should die: Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation, and the chief priests, have delivered thee unto me. What hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth, heareth my voice. ' Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all*. But ye have a custom that I should release unto you one at the passover: will ye therefore, that I release unto you the King of the Jews? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber. Then Pilate therefore took Jesus, and scourged *him*. And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe, and said, Hail, King of the Jews! and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. (Then came Jesus forth, wearing the crown of thorns, and the purple robe.) And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*! crucify *him*! Pilate saith

acquitted him, and had determined to release him, yielding to the ferocity and clamours of his accusers, delivers him to be crucified *Mat. xxvii. 2. 11—31. Mar. xv. 1—20. Lu. xxiii. 1—25. XIX. 17—30.* An inscription affixed to the cross.—*Distribution of Jesus' garments. He commends his mother to*

unto them, Take ye him, and crucify him: for I find no fault in him The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not, that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cesar's friend. Whosoever maketh himself a king, speaketh against Cesar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him! away with him! crucify him! Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cesar. Then delivered he him therefore unto them to be crucified. And they took Jesus and led him away.

AND he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha: where they crucified him, and two others with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written, I have written. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part: and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it whose it shall be: that the scripture might be fulfilled, which saith, "They parted my raiment among them, and for my vesture they did cast

the care of John.—Jesus dies. Mat. xxvii. 32. Mar. xv. 20. Lu. xxiii. 26. XIX. 31—37. The side of Christ pierced. XIX. 38—42. The sepulture of Christ. Mat. xxvii. 57. Mar. xv. 42. Lu. xxiii. 50. XX. 1—18. Mary Magdalene finds the

25 “lots.” These things therefore the soldiers did. Now there stood by the cross of Jesus, his mother, and his mother’s sister, Mary the wife of Cleophas, and Mary Magdalene.
 26 When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her
 27 unto his own home. After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled,
 28 saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and
 29 put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished! and he bowed his head, and gave up the ghost.

31 THE Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was a high day,) besought Pilate that their legs might be broken, and that they might be
 32 taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But
 33 when they came to Jesus, and saw that he was dead already, they brake not his legs. But one of the soldiers with a spear
 34 pierced his side, and forthwith came thereout blood and water.
 35 And he that saw it, bare record, and his record is true: and he knoweth that he saith true, that ye might believe.
 36 For these things were done, that the scriptures should be fulfilled, “A bone of him shall not be broken.” And again another scripture saith, “They shall look on him whom they
 37 pierced.”

38 AND after this, Joseph of Arimathea (being a disciple of Jesus, but secretly for fear of the Jews) besought Pilate, that he might take away the body of Jesus: and Pilate gave him
 39 leave. He came therefore and took the body of Jesus. And there came also Nicodemus (which at the first came to Jesus by night) and brought a mixture of myrrh and aloes, about a
 40 hundred pounds weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of
 41 the Jews is to bury. Now in the place where he was crucified, there was a garden; and in the garden a new sepulchre,
 42 wherein was never man yet laid. There laid they Jesus therefore, because of the Jews’ preparation-day; for the sepulchre was nigh at hand.

body removed, and informs the disciples, (Mat. xxviii. 1. Mar. xvi. 2. Lu. xxiv. 1.) Peter and John visit the sepulchre.—Mary sees two angels within.—Jesus himself converses with her. Mar. xvi. 9. XX. 19—23. Jesus appears to his

THE first *day* of the week cometh Mary Magdalene early, 20
when it was yet dark, unto the sepulchre, and seeth the stone
taken away from the sepulchre. Then she runneth, and 2
cometh to Simon Peter, and to the other disciples whom Je-
sus loved, and saith unto them, They have taken away the
Lord out of the sepulchre, and we know not where they have
laid him. Peter therefore went forth, and that other disci- 3
ple, and came to the sepulchre. So they ran both together : 4
and the other disciple did outrun Peter, and came first to the
sepulchre. And he stooping down, *and looking in*, saw the 5
linen clothes lying ; yet went he not in. Then cometh Simon 6
Peter following him, and went into the sepulchre, and seeth
the linen clothes lie ; ' and the napkin that was about his 7
head, not lying with the linen clothes, but wrapped together
in a place by itself. Then went in also that other disciple which 8
came first to the sepulchre, and he saw, and believed. . For as 9
yet they knew not the scripture, that he must rise again from
the dead. Then the disciples went away again unto their 10
own home. But Mary stood without at the sepulchre 11
weeping ; and as she wept she stooped down *and looked* into
the sepulchre, ' and seeth two angels in white, sitting, the 12
one at the head, and the other at the feet, where the body of
Jesus had lain. And they say unto her, Woman, why weep- 13
est thou ? She saith unto them, Because they have taken
away my Lord, and I know not where they have laid him.
And when she had thus said, she turned herself back, and 14
saw Jesus standing, and knew not that it was Jesus. Jesus 15
saith unto her, Woman, why weepest thou ? whom seekest
thou ? She, supposing him to be the gardener, saith unto him,
Sir, if thou have borne him hence, tell me where thou hast
laid him, and I will take him away. Jesus saith unto her, 16
Mary ! She turned herself, and saith unto him, Rabboni !
which is to say, Master. Jesus saith unto her, Touch me not : 17
for I am not yet ascended to my Father : but go to my bre-
thren, and say unto them, I ascend unto my Father and your
Father, and to my God and your God. Mary Magdalene 18
came and told the disciples that she had seen the Lord, and
that he had spoken these things unto her.

THEN the same day at evening, being the first *day* of the 19
week, when the doors were shut where the disciples were as-
sembled for fear of the Jews, came Jesus and stood in the
midst, and saith unto them, Peace be unto you. And when 20
he had so said, he showed unto them *his* hands and his side.
Then were the disciples glad when they saw the Lord. Then 21

disciples the same day, Thomas being absent. Mar. x. Lu. xxiv. 36. XX. 24—31. Jesus again visits his disciples, Thomas being in company.—(The design with which this his-

said Jesus to them again, Peace *be* unto you: as *my* Father
22 hath sent me, even so send I you. And when he had said
this, he breathed on *them*, and saith unto them, Receive
23 ye the Holy Ghost. Whose soever sins ye remit, they are
remitted unto them; and whose soever *sins* ye retain, they
are retained.

24 But Thomas, one of the twelve, called Didymus, was
25 not with them when Jesus came. The other disciples
therefore said unto him, We have seen the Lord. But
he said unto them, Except I shall see in his hands the print
of the nails, and put my finger into the print of the nails, and
26 thrust my hand into his side, I will not believe. And
after eight days again his disciples were within, and Thomas
with them: *then* came Jesus, the doors being shut, and stood
27 in the midst, and said, Peace *be* unto you. Then saith he to
Thomas, Reach hither thy finger, and behold my hands;
and reach hither thy hand, and thrust *it* into my side; and be
28 not faithless, but believing. And Thomas answered and said
29 unto him, My Lord and my God. Jesus saith unto him,
Thomas, because thou hast seen me, thou hast believed:
blessed *are* they that have not seen, and *yet* have believed.

30 AND many other signstruly did Jesus in the presence of
31 his disciples, which are not written in this book. But these
are written, that ye might believe that Jesus is the Christ, the
Son of God; and that believing ye might have life through
his name.

21 AFTER these things Jesus showed himself again to his dis-
ciples at the sea of Tiberias: and on this wise showed he *him-*
2 *self*. There were together Simon Peter, and Thomas call-
ed Didymus, and Nathanael of Cana in Galilee, and the *sons*
3 of Zebedee, and two other of his disciples. Simon Peter saith
unto them, I go a fishing. They say unto him, We also go
with thee. They went forth, and entered into a ship imme-
4 diately; and that night they caught nothing. But when the
morning was now come, Jesus stood on the shore; but the
5 disciples knew not that it was Jesus. Then Jesus saith unto
them, Children, have ye any meat? They answered him, No.
6 And he said unto them, Cast the net on the right side of the
ship, and ye shall find. They cast therefore, and now they
7 were not able to draw it for the multitude of fishes. There-
fore that disciple whom Jesus loved saith unto Peter, It is the
Lord. Now when Simon Peter heard that it was the Lord,
he girt *his* fisher's coat *unto him*, for he was naked, and did
8 cast himself into the sea. And the other disciples came in a
little ship (for they were not far from land, but as it were
9 two hundred cubits) dragging the net with fishes. As soon

ture was written.)—XXI. Jesus appears a third time to some of the twelve. Commits to Peter the care of his sheep, and predicts that Apostle's death.—He represses Peter's curiosity respecting John.—(Refutation of the rumour that John should never die.)—John the author of this history. His testimony worthy of credit.

then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. And Jesus saith unto them, 10
Bring of the fish which ye have now caught. Simon Peter 11
went up, and drew the net to land full of great fishes, a hundred and fifty and three: and for all there were so many, yet was not the net broken. Jesus saith unto them, Come and 12
dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. Jesus then cometh, and 13
taketh bread, and giveth them, and fish likewise. This is now 14
the third time that Jesus showed himself to his disciples, after that he was risen from the dead.

So when they had dined, Jesus saith to Simon Peter, Si- 15
mon son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord: thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second 16
time, Simon son of Jonas, lovest thou me? He saith unto him, Yea, Lord: thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon 17
son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Loves thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Verily, 18
verily, I say unto thee, When thou wast young, thou girdest thyself, and walkest whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This 19
spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

Then Peter, turning about, seeth the disciple whom Jesus 20
loved, following; (which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?) Peter 21
seeing him, saith to Jesus, Lord, and what *shall* this man do? Jesus saith unto him, If I will that he tarry till I come, what 22
is that to thee? Follow thou me. Then went this saying 23
abroad among the brethren, that that disciple should not die: yet Jesus said not to him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee?

THIS is the disciple which testifieth of these things, and wrote 24
these things: and we know that his testimony is true. And 25
there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

ACTS OF THE APOSTLES.

1. *Jesus after his resurrection instructs his Apostles, and promises the HOLY SPIRIT. In their sight he ascends to*

I **T**HE former treatise have I made, O Theophilus, of all
 2 that Jesus began both to do and teach, until the day in
 which he was taken up, after that he through the Holy Ghost
 had given commandments unto the apostles whom he had
 3 chosen: *to whom also he showed himself alive after his*
passion, by many infallible proofs, being seen of them forty
days, and speaking of the things pertaining to the kingdom of
 4 *God:—and being assembled together with them, commanded*
them that they should not depart from Jerusalem, but wait
for the promise of the Father, which, saith he, ye have heard
 5 *of me: 'for John truly baptized with water; but ye shall*
'be baptized with the Holy Ghost not many days hence.'
 6 When they therefore were come together, they asked of
 him, saying, Lord, wilt thou at this time restore again the
 7 kingdom to Israel? And he said unto them, It is not for you
 to know the times or the seasons which the Father hath put
 8 in his own power. But ye shall receive power after that
 the Holy Ghost is come upon you: and ye shall be witnesses
 unto me, both in Jerusalem, and in all Judea, and in Samaria,
 9 and unto the uttermost part of the earth. And when he
 had spoken these things, while they beheld, he was taken
 10 up; and a cloud received him out of their sight. And while
 they looked steadfastly toward heaven as he went up, behold,
 11 two men stood by them in white apparel; which also said,
 Ye men of Galilee, why stand ye gazing up into heaven? this
 same Jesus which is taken up from you into heaven, shall so
 come in like manner as ye have seen him go into heaven.
 12 **T**HEN returned they unto Jerusalem, from the mount called
 13 Olivet, which is from Jerusalem a sabbath-day's journey. And
 when they were come in, they went up into an upper room,
 where abode both Peter, and James, and John, and Andrew,
 Philip, and Thomas, Bartholomew, and Matthew, James *the*
son of Alphaeus, and Simon Zelotes, and Judas the brother
 14 *of James.* These all continued with one accord in prayer and
 supplication, with the women, and Mary the mother of Jesus,
 15 and with his brethren. And in those days Peter stood
 up in the midst of the disciples, and said,—(the number of the
 16 names together were about a hundred and twenty,) *'Men and*
'brethren, this scripture must needs have been fulfilled,
'which the Holy Ghost by the mouth of David spake be-
'fore concerning Judas, which was guide to them that took
 17 *'Jesus. For he was numbered with us, and had obtained*
 18 *'part of this ministry.'*—(Now this man *had* a field
 with the reward of iniquity; and falling headlong, he burst
 19 asunder in the midst, and all his bowels gushed out: *! and it*

Heaven. Peter's counsel to his brethren.—Matthias chosen in the room of Judas Iscariot. II. 1—42. The Apostles re-

was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.)—"For it is written in the book of 20
'Psalms, "Let his habitation be desolate, and let no man dwell
'herein:"—and, "His bishoprick let another take." Where- 21
'fore of these men which have companied with us, all the
'time that the Lord Jesus went in and out among us, I begin- 22
'ning from the baptism of John, unto that same day that he
'was taken up from us, must one be ordained to be a wit-
'ness with us of his resurrection.' And they appointed 23
two, Joseph called Barsabas, who was surnamed Justus, and
Matthias. And they prayed, and said, Thou, Lord, which 24
knowest the hearts of all men, show whether of these two thou
hast chosen, I that he may take part of this ministry and
apostleship, from which Judas by transgression fell, that he
might go to his own place. And they gave forth their lots; 26
and the lot fell upon Matthias; and he was numbered with the
eleven apostles.

AND when the day of Pentecost was fully come, they were 2
all with one accord in one place. And suddenly there came a 2
sound from heaven, as of a rushing mighty wind, and it filled
all the house where they were sitting. And there appeared 3
unto them cloven tongues like as of fire, and it sat upon each
of them, I and they were all filled with the Holy Ghost, and 4
began to speak with other tongues, as the Spirit gave them ut-
terance. And there were dwelling at Jerusalem Jews, 5
devout men, out of every nation under heaven. Now when 6
this was noised abroad, the multitude came together, and were
contounded, because that every man heard them speak in his
own language. And they were all amazed, and marvelled, 7
saying one to another, Behold, are not all these which speak,
Galileans? And how hear we every man in our own tongue, 8
wherein we were born?—Parthians, and Medes, and Elam- 9
rites, and the dwellers in Mesopotamia, and in Judea, and
in Cappadocia, in Pontus, and Asia, I Phrygia, and Pamphy- 10
lia, in Egypt, and in the parts of Lybya about Cyrene, and
strangers of Rome, Jews and proselytes, I Cretes and Ara- 11
bians,—we do hear them speak in our tongues, the wonderful
works of God. And they were all amazed, and were in doubt, 12
saying one to another, What meaneth this? Others, mocking, 13
said, These men are full of new wine.

BUT Peter, standing up with the eleven, lifted up his voice, 14
and said unto them, Ye men of Judea, and all ye that dwell at
Jerusalem, be ye known unto you, and hearken to my words:
I for these are not drunken, as ye suppose, seeing it is but the 15
third hour of the day. But this is that which was spoken by the 16

ceive the Holy Spirit. Peter addresses the assembled multi-

- 17 prophet Joel, "And it shall come to pass in the last days,
 "saith God, I will pour out of my Spirit upon all flesh: and
 "your sons and your daughters shall prophesy, and your young
 "men shall see visions, and your old men shall dream dreams:
 18 "' and on my servants, and on my hand-maidens, I will pour
 19 "out in those days of my Spirit; and they shall prophesy: ' and
 "I will show wonders in heaven above, and signs in the earth
 20 "beneath; blood, and fire, and vapour of smoke: ' the sun
 "shall be turned into darkness, and the moon into blood, be-
 21 "fore that great and notable day of the Lord come. And it
 "shall come to pass, *that* whosoever shall call on the name
 22 "of the Lord, shall be saved." Ye men of Israel, hear
 these words; Jesus of Nazareth, a man approved of God
 among you by miracles, and wonders, and signs, (which God
 did by him in the midst of you, as ye yourselves also know,)
 23 'him, being delivered by the determinate counsel and fore-
 knowledge of God, ye have taken, and by wicked hands have
 24 crucified and slain: ' whom God hath raised up, having loosed
 the pains of death; because it was not possible that he should
 25 be holden of it. For David speaketh concerning him,—"I fore-
 "saw the Lord always before my face; for he is on my right
 26 "hand, that I should not be moved: ' therefore did my heart
 "rejoice, and my tongue was glad; moreover also, my flesh
 27 "shall rest in hope: ' because thou wilt not leave my soul in
 "hell, neither wilt thou suffer thy Holy One to see corrup-
 28 "tion. Thou hast made known to me the ways of life; thou
 29 "shalt make me full of joy with thy countenance."—Men *and*
 brethren, let me freely speak unto you of the patriarch David,
 that he is both dead and buried, and his sepulchre is with us
 30 unto this day. Therefore being a prophet, and knowing that
 God had sworn with an oath to him, that of the fruit of his
 loins, according to the flesh, he would raise up Christ to sit on
 31 his throne; ' he seeing this before, spake of the resurrection
 of Christ, that his soul was not left in hell, neither in flesh did
 32 see corruption. This Jesus hath God raised up, whereof we
 33 all are witnesses. Therefore being by the right hand of God
 exalted, and having received of the Father the promise of the
 Holy Ghost, he hath shed forth this, which ye now see and
 34 hear. For David is not ascended into the heavens, but he
 saith himself, "The Lord said unto my Lord, Sit thou on
 35 "my right hand, ' until I make thy foes thy footstool."
 36 Therefore let all the house of Israel know assuredly, that God
 hath made that same Jesus whom ye have crucified, both Lord
 and Christ.
 37 Now when they heard *this*, they were pricked in their
 heart, and said unto Peter and to the rest of the apostles, Men
 38 *and* brethren, what shall we do? Then Peter said unto them,
 Repent, and be baptized every one of you in the name of Jē-

tude.—About three thousand converted. II. 43.—III. The state of the church at Jerusalem. A lame man miraculously cured Peter exhorts the people to repentance and faith in

sus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to 39 your children, and to all that are afar off, *even* as many as the Lord our God shall call. And with many other words did he 40 testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word, 41 were baptized: and the same day there were added *unto them* about three thousand souls. And they continued steadfastly 42 in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

AND fear came upon every soul: and many wonders and 43 signs were done by the apostles. And all that believed were 44 together, and had all things common; ' and sold their possessions and goods, and parted them to all *men*, as every man had 45 need. And they, continuing daily with one accord in the temple, 46 and breaking bread from house to house, did eat their bread with gladness and singleness of heart, ' praising God, 47 and having favour with all the people. And the Lord added to the church daily such as should be saved.

Now Peter and John went up together into the temple, at 3 the hour of prayer, *being* the ninth hour. And a certain man 2 lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; ' who, seeing Pe- 6 ter and John about to go into the temple, asked an alms. And 4 Peter fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something 5 of them. Then Peter said, Silver and gold have I none; but 6 such as I have give I thee: In the name of Jesus Christ of Nazareth, rise up and walk. And he took him by the right hand, 7 and lifted *him* up: and immediately his feet and ankle-bones received strength. And he, leaping up, stood, and walked, 8 and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and 9 praising God: ' and they knew that it was he which sat for alms 10 at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

AND as the lame man which was healed held Peter and 11 John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. And when Peter saw 12 *it*, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of 13

Christ. IV. 1—31. Peter and John seized, and brought before the council, where Peter pleads the cause of Christ.

our fathers hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go. But ye denied the Holy One, and the
 14 Just, and desired a murderer to be granted unto you; ' and
 15 killed the Prince of life, whom God hath raised from the dead;
 16 whereof we are witnesses. And his name, through faith in his name, hath made this man strong, whom ye see and know: yea, the faith which is by him, hath given him this perfect
 17 soundness in the presence of you all. And now, brethren, I wot that through ignorance ye did *it*, as *did* also your rulers.
 18 But those things which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.
 19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come
 20 from the presence of the Lord; ' and he shall send Jesus
 21 Christ, which before was preached unto you: ' whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets,
 22 since the world began. For Moses truly said unto the fathers, " A Prophet shall the Lord your God raise up unto you, of
 " your brethren, like unto me; him shall ye hear in all things,
 23 " whatsoever he shall say unto you. And it shall come to pass, " that every soul which will not hear that Prophet, shall
 24 " be destroyed from among the people." Yea, and all the prophets, from Samuel, and those that follow after, as many
 25 as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, " And in thy
 26 " seed shall all the kindreds of the earth be blessed." Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

4 AND as they spake unto the people, the priests, and the captain of the temple, and the Sadducees came upon them,
 2 ' being grieved that they taught the people, and preached
 3 through Jesus the resurrection from the dead. And they laid hands on them, and put *them* in hold unto the next day: for it
 4 was now eventide. Howbeit, many of them which heard the word, believed; and the number of the men was about five
 5 thousand And it came to pass on the morrow, that
 6 their rulers, and elders, and scribes, ' and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered to-
 7 gether at Jerusalem. And when they had set them in the midst, they asked, By what power, or by what name have ye
 8 done this? Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,
 9 ' If we this day be examined of the good deed done to the im-

They are forbidden to preach to the people.—Being dismissed, they, in company with the body of disciples, offer up their prayers

potent man, by what means he is made whole; ' be it known 10
unto you all, and to all the people of Israel, that by the name
of J esus Christ of Nazareth, whom ye crucified, whom God
raised from the dead, *even* by him doth this man stand here
before you whole. This is the stone which was set at nought 11
of you builders, which is become the head of the corner. Nei- 12
ther is there salvation in any other: for there is none other
name under heaven given among men, whereby we must be
saved. Now, when they saw the boldness of Peter and 13
John, and perceived that they were unlearned and ignorant
men, they marvelled; and they took knowledge of them, that
they had been with Jesus. And beholding the man which 14
was healed standing with them, they could say nothing against
it. But when they had commanded them to go aside out of 15
the council, they conferred among themselv s, ' saying, What 16
shall we do to these men? for that indeed a notable miracle
hath been done by them *is* manifest to all them that dwell in
Jerusalem, and we cannot deny *it*. But that it spread no fur- 17
ther among the people, let us straitly threaten them, that they
speak henceforth to no man in this name. And they called 18
them, and commanded them not to speak at all, nor teach in
the name of J esus. But Peter and John answered and said 19
unto them, Whether it be right in the sight of God to hearken
unto you more than unto God, judge ye. For we cannot but 20
speak the things which we have seen and heard. So, when 21
they had further threatened them, they let them go, finding
nothing how they might punish them, because of the people:
for all *men* glorified God for that which was done. For the 22
man was about forty years old on whom this miracle of heal-
ing was showed.

And being let go, they went to their own company, and re- 23
ported all that the chief priests and elders had said unto them.
And when they heard that, they lifted up their voice to God 24
with one accord, and said, Lord, thou *art* God, which hast
made heaven, and earth, and the sea, and all that in them is;
' who, by the mouth of thy servant David hast said, " Why 25
" did the heathen rage, and the people imagine vain things?
" The kings of the earth stood up, and the rulers were gath- 26
" ered together against the Lord, and against his Christ." For 27
of a truth against thy holy child Jesus, whom thou hast anoint-
ed, both Herod, and Pontius Pilate, with the Gentiles, and
the people of Israel, were gathered together, ' for to do what- 28
soever thy hand and thy counsel determined before to be done.
And now, Lord, behold their threatenings; and grant unto thy 29
servants, that with all boldn s thy may speak thy word,
' by stretching forth thy hand to heal; and that signs and won- 30
ders may be done by the name of thy holy child Jesus. And 31

to God. IV. 32.—V. 16. The amicable association of primitive disciples. All things parted with for the cause of Christ. The example of Barnabas. Ananias and Sapphira suddenly destroyed. The authority of the apostles. Their miracles.

when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

- 32 AND the multitude of them that believed were of one heart,
and of one soul: neither said any of them that aught of the
things which he possessed was his own; but they had all things
33 common. And with great power gave the apostles witness of
the resurrection of the Lord Jesus: and great grace was upon
34 them all. Neither was there any among them that lacked:
for as many as were possessors of lands or houses sold them,
35 and brought the prices of the things that were sold, ' and laid
them down at the apostles' feet: and distribution was made
36 unto every man according as he had need. And Joses,
who by the apostles was surnamed Barnabas, (which is, being
interpreted, The son of consolation,) a Levite, and of the
37 country of Cyprus, ' having land, sold it, and brought the
5 money, and laid it at the apostles' feet. But a certain man
named Ananias, with Sapphira his wife, sold a possession,
2 ' and kept back *part* of the price, (his wife also being privy to
it,) and brought a certain part, and laid it at the apostles' feet.
3 But Peter said, Ananias, why hath Satan filled thy heart to
lie to the Holy Ghost, and to keep back *part* of the price of the
3 land? While it remained, was it not thine own? and after it
was sold, was it not in thine own power? why hast thou con-
ceived this thing in thy heart? thou hast not lied unto men,
5 but unto God. And Ananias hearing these words, fell down,
and gave up the ghost. And great fear came on all them that
6 heard these things. And the young men arose, wound him
7 up, and carried him out, and buried him. And it was about
the space of three hours after, when his wife, not knowing
8 what was done, came in. And Peter answered unto her, Tell
me whether ye sold the land for so much? And she said, Yea,
9 for so much. Then Peter said unto her, How is it that ye
have agreed together to tempt the Spirit of the Lord? behold
the feet of them which have buried thy husband *are* at the
10 door, and shall carry thee out. Then fell she down straight-
way at his feet, and yielded up the ghost. And the young men
came in, and found her dead, and carrying her forth, buried
11 her by her husband. And great fear came upon all the church,
12 and upon as many as heard these things. And by the hands
of the apostles were many signs and wonders wrought among
the people;—(and they were all with one accord in Solomon's
13 porch: and of the rest durst no man join himself to them:
14 but the people magnified them: ' and believers were the more
added to the Lord, multitudes both of men and women;)

V. 17—42. The apostles imprisoned, but delivered by an angel. Being again apprehended, they are brought before the Sanhedrim, which designs to kill them, but is dissuaded

inasmuch that they brought forth the sick into the streets, 15
and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one. 16

THEN the high priest rose up, and all they that were with 17
him, (which is the sect of the Sadducees,) and were filled with indignation, and laid their hands on the apostles, and put 18
them in the common prison. But the angel of the Lord by 19
night opened the prison-doors, and brought them forth, and said, 'Go, stand and speak in the temple to the people all the 20
words of this life. And when they heard *that*, they entered 21
into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought. But when the 22
officers came, and found them not in the prison, they returned, and told, ' saying, The prison truly found we shut with all 23
safety, and the keepers standing without before the doors: but when we had opened, we found no man within. Now, 24
when the high priest, and the captain of the temple, and the chief priests heard these things, they doubted of them where-
unto this would grow. Then came one and told them, say- 25
ing, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. Then went the captain 26
with the officers, and brought them without violence: for they feared the people, lest they should have been stoned. And 27
when they had brought them, they set *them* before the council: and the high priest asked them, ' saying, Did we not straitly 28
command you, that ye should not teach in this name? and behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the 29
other apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, 30
whom ye slew and hanged on a tree: him hath God exalted 31
with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his 32
witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him. When they 33
heard *that*, they were cut *to the heart*, and took counsel to slay them. Then stood there up one in the council, a Pharisee, 34
named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; and said unto them, Ye men of Israel, take heed 35

by Gamaliel. They are then beaten and dismissed, but continue to preach. VI.—VIII 3. Deacons appointed. The church increases. Stephen arraigned for impiety before the

to yourselves what ye intend to do as touching these men:
 36 ' for before these days rose up Theudas, boasting himself to
 be somebody; to whom a number of men, about four hundred,
 joined themselves: who was slain; and all, as many as obeyed
 37 him, were scattered, and brought to nought. After this man
 rose up Judas of Galilee, in the days of the taxing, and drew
 away much people after him: he also perished; and all, even
 38 as many as obeyed him, were dispersed. And now I say unto
 you, Refrain from these men, and let them alone: for if this
 39 counsel or this work be of men, it will come to nought: ' but
 if it be of God, ye cannot overthrow it; lest haply ye be found
 40 even to fight against God. And to him they agreed: and
 when they had called the apostles, and beaten *them*, they com-
 manded that they should not speak in the name of Jesus, and
 41 let them go. And they departed from the presence of
 the council, rejoicing that they were counted worthy to suffer
 42 shame for his name: ' and daily in the temple, and in every
 house, they ceased not to teach and preach Jesus Christ

6 AND in those days, when the number of the disciples was
 multiplied, there arose a murmuring of the Grecians against
 the Hebrews, because their widows were neglected in the
 2 daily ministration. Then the twelve called the multitude of
 the disciples *unto them*, and said, It is not reason that we
 3 should leave the word of God, and serve tables. Wherefore,
 brethren, look ye out among you seven men of honest report,
 full of the Holy Ghost and wisdom, whom we may appoint
 4 over this business. But we will give ourselves continually to
 5 prayer, and to the ministry of the word. And the saying
 pleased the whole multitude: and they chose Stephen, a man
 full of faith, and of the Holy Ghost, and Philip, and Procho-
 rus, and Nicanor, and Timon, and Parmenas, and Nicolas a
 6 proselyte of Antioch, ' whom they set before the apostles:—
 and when they had prayed, they laid *their* hands on them.
 7 And the word of God increased; and the number of the dis-
 ciples multiplied in Jerusalem greatly; and a great company
 of the priests were obedient to the faith.

8 AND Stephen, full of faith and power, did great wonders
 9 and miracles among the people. Then there arose certain
 of the synagogue, which is called *the synagogue* of the Liber-
 tines, and Cyrenians, and Alexandrians, and them of Cilicia,
 10 and of Asia, disputing with Stephen. And they were not able
 11 to resist the wisdom and the spirit by which he spake. Then
 they suborned men, which said, We have heard him speak
 12 blasphemous words against Moses, and *against* God. And
 they stirred up the people, and the elders, and the scribes,

Sanhedrim, defends himself. Accusing them of the murder

and came upon *him*, and caught him, and brought *him* to the council, ¹ and set up false witnesses, which said, This man ¹³ ceaseth not to speak blasphemous words against this holy place, and the law: ¹ for we have heard him say, that this Jesus of ¹⁴ Nazareth shall destroy this place, and shall change the customs which Moses delivered us. And all that sat in the council, ¹⁵ looking steadfastly on him, saw his face as it had been the face of an angel. Then said the high priest, Are these things ⁷ so? And he said, Men, brethren, and fathers, hearken; The ² God of glory appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Charran, ³ and said unto him "Get thee out of thy country, and from thy kindred, and ⁴ "come into the land which I shall show thee." Then came he out of the land of the Chaldeans, and dwelt in Charran. And from thence, when his father was dead, he removed him into this land wherein ye now dwell. And he gave him none ⁵ inheritance in it, no, not *so much as* to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child. And God ⁶ spake on this wise, "That his seed should sojourn in a strange "land; and that they should bring them into bondage, and "entreat *them* evil four hundred years. And the nation to ⁷ "whom they shall be in bondage will I judge;"—said God:—"and after that shall they come forth, and serve me in this "place." And he gave him the covenant of circumcision. ⁸ And so *Abraham* begat Isaac, and circumcised him the eighth day; and Isaac *begat* Jacob, and Jacob *begat* the twelve patriarchs.—And the patriarchs, moved with envy, sold Jo- ⁹ seph into Egypt: but God was with him, ¹ and delivered him ¹⁰ out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt, and all his house. Now there came a dearth over ¹¹ all the land of Egypt and Chanaan, and great affliction; and our fathers found no sustenance. But when Jacob heard that ¹² there was corn in Egypt, he sent out our fathers first. And at ¹³ the second *time* Joseph was made known to his brethren: and Joseph's kindred was made known unto Pharaoh. Then sent ¹⁴ Joseph, and called his father Jacob to *him*, and all his kindred, threescore and fifteen souls. So Jacob went down into Egypt, ¹⁵ and died, he, and our fathers, ¹ and were carried over into ¹⁶ Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emor, *the father* of Sychem. But when the time of the promise drew nigh, which God had ¹⁷ sworn to Abraham, the people grew and multiplied in Egypt, ¹ till another kin arose, which knew not Joseph. The same ¹⁸ dealt subtilly with our kindred, and evil-entreated our fathers, ¹⁹ so that they cast out their young children, to the end they might not live. In which time Moses was born, and was ex- ²⁰

of the Messiah, he is suddenly interrupted and hurried away

ceeding fair, and nourished up in his father's house three
 21 months: ' and when he was cast out, Pharaoh's daughter took
 22 him up, and nourished him for her own son. And Moses was
 learned in all the wisdom of the Egyptians, and was mighty in
 23 words and in deeds. And when he was full forty years old,
 it came into his heart to visit his brethren the children of Is-
 24 rael. And seeing one of them suffer wrong, he defended him,
 and avenged him that was oppressed, and smote the Egyptian:
 25 ' for he supposed his brethren would have understood how
 that God by his hand would deliver them: but they understood
 26 not. And the next day he showed himself unto them as they
 strove, and would have set them at one again, saying, "Sirs,
 27 "ye are brethren; why do ye wrong one to another?" But he
 that did his neighbour wrong thrust him away, saying, "Who
 28 "made thee a ruler and a judge over us?" wilt thou kill me,
 29 "as thou didst the Egyptian yesterday?" Then fled Moses
 at this saying, and was a stranger in the land of Midian, where
 30 he begat two sons. And when forty years were expired, there
 appeared to him in the wilderness of mount Sinai, an angel of
 31 the Lord in a flame of fire in a bush. When Moses saw it,
 he wondered at the sight; and as he drew near to behold it,
 32 the voice of the Lord came unto him, ' saying, "I am the
 "God of thy fathers, the God of Abraham, and the God of
 "Isaac, and the God of Jacob." Then Moses trembled, and
 33 durst not behold. Then said the Lord to him, "Put off thy
 "shoes from thy feet: for the place where thou standest is
 34 "holy ground. I have seen, I have seen the affliction of my
 "people which is in Egypt, and I have heard their groaning,
 "and am come down to deliver them. And now come, I will
 35 "send thee into Egypt." This Moses, whom they refused,
 saying, "Who made thee a ruler and a judge?" the same did
 God send to be a ruler and a deliverer by the hand of the angel
 36 which appeared to him in the bush. He brought them out,
 after that he had showed wonders and signs in the land of
 Egypt, and in the Red sea, and in the wilderness forty years.
 37 —This is that Moses, which said unto the children of Israel,
 "A Prophet shall the Lord your God raise up unto you of
 38 "your brethren, like unto me; him shall ye hear." This is
 he, that was in the church in the wilderness with the angel
 which spake to him in the mount Sinai, and with our fathers:
 39 who received the lively oracles to give unto us: ' to whom our
 fathers would not obey, but thrust him from them, and in their
 40 hearts turned back again into Egypt, ' saying unto Aaron,
 "Make us gods to go before us: for us for this Moses, which
 "brought us out of the land of Egypt, we wot not what is be-
 41 "come of him." And they made a calf in those days, and
 offered sacrifices unto the idol, and rejoiced in the works of
 42 their own hands. Then God turned, and gave them up to wor-

and stoned. SAUL approves of his death.—General persecution arises, in which Saul is active. VIII 4—24. Philip

ship the host of heaven; as it is written in the books of the prophets, "O ye house of Israel, have ye offered to me slain beasts and sacrifices *by the space of* forty years in the wilderness? Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon." Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen. Which also our fathers, that came after, brought in with Jesus into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David, ' who found favour before God, and desired to finish a tabernacle for the God of Jacob. But Solomon built him a house. ' Howbeit, the Most High dwelleth not in temples made with hands; as saith the prophet, ' "Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord; or what is the place of my rest? Hath not my hand made all these things?" ' Ye stiff-necked! and uncircumcised in heart and ears! ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers; ' who have received the law by the disposition of angels, and have not kept it.

When they heard these things they were cut to the heart, and they gnashed on him with *their* teeth. But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, ' and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, ' and cast *him* out of the city, and stoned *him*: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon [God,] and saying, Lord Jesus, receive my spirit. And he kneeled down and cried with a loud voice, ' Lord, lay not this sin to their charge.' And when he had said this, he fell asleep. And Saul was consenting unto his death.

AND at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. And devout men carried Stephen to his burial, and made great lamentation over him. As for Saul, he made great havoc of the church, entering into every house, and haling men and women, committed *them* to prison.

teaches in Samaria, whither Peter and John are sent. The impiety and avarice of Simon Magus. VIII. 26—40. Philip

4 THEREFORE they that were scattered abroad went every
5 where preaching the word. Then Philip went down to the city
6 of Samaria, and preached Christ unto them. And the people
7 with one accord gave heed unto those things which Philip spake,
8 hearing and seeing the miracles which he did. For unclean
9 spirits, crying with loud voice, came out of many that were
10 possessed *with them*: and many taken with palsies, and that
11 were lame, were healed. And there was great joy in that
12 city. But there was a certain man, call'd Simon, which be-
13 foretime in the same city used sorcery, and bewitched the
14 people of Samaria, giving out that himself was some great
15 one: ' to whom they all gave heed, from the least to the
16 greatest, saying, This man is the great power of God. And
17 to him they had regard, because that of long time he had be-
18 witched them with sorceries. But when they believed Phi-
19 lip, preaching the things concerning the kingdom of God, and
20 the name of Jesus Christ, they were baptized both men and
21 women. Then Simon himself believed also: and when he
22 was baptized, he continued with Philip, and wondered, be-
23 holding the miracles and signs which were done. Now when
24 the apostles which were at Jerusalem heard that Samaria
25 had received the word of God, they sent unto them Peter
26 and John: ' who, when they were come down, prayed for
27 them that they might receive the Holy Ghost: ' (For as yet
28 he was fallen upon none of them: only they were baptized in
29 the name of the Lord Jesus.) Then laid they *their* hands
30 on them, and they received the Holy Ghost. And when Si-
31 mon saw that through laying on of the apostles' hands the
32 Holy Ghost was given, he offered them money, ' saying,
33 Give me also this power, that on whomsoever I lay hands, he
34 may receive the Holy Ghost. But Peter said unto him, Thy
35 money perish with thee, because thou hast thought that the
36 gift of God may be purchased with money. Thou hast neither
37 part nor lot in this matter: for thy heart is not right in the sight
38 of God. Repent therefore of this thy wickedness, and pray
39 God, if perhaps the thought of thy heart may be forgiven thee.
40 For I perceive that thou art in the gall of bitterness, and *in*
41 the bond of iniquity. Then answered Simon, and said, Pray
42 ye to the Lord for me, that none of these things which ye
43 have spoken come upon me. And they, when they
44 had testified and preached the word of the Lord, returned to
45 Jerusalem, and preached the gospel in many villages of the
46 Samaritans.

26 AND the angel of the Lord spake unto Philip, saying,
27 Arise, and go toward the south, unto the way that goeth down
28 from Jerusalem unto Gaza, which is desert. And he arose,

explains a prophecy of Isaiah to the Ethiopian eunuch, and baptizes him. IX. 1—31. Saul continues to persecute the church. On his way to Damascus, Christ arrests and con-

and went: and behold, a man of Ethiopia, a eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, ¹ was returning; and sitting in his chariot, ²⁸ read Esaias the prophet. Then the Spirit said unto Philip, Go ²⁹ near and join thyself to this chariot. And Philip ran thither ³⁰ to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can ³¹ I, except some man should guide me? And he desired Philip that he would come up, and sit with him. The place of ³² the scripture which he read was this, "He was led as a "sheep to the slaughter; and like a lamb dumb before his "shearer, so opened he not his mouth: ¹ in his humiliation ³³ "his judgment was taken away: and who shall declare his "generation? for his life is taken from the earth." And the ³⁴ eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same scrip- ³⁵ ture, and preached unto him Jesus. And as they went on ³⁶ their way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized? And Philip said, If thou believest with all thy heart, thou may- ³⁷ est. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand ³⁸ still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come ³⁹ up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. But Philip was found at Azotus: and passing ⁴⁰ through, he preached in all the cities, till he came to Cesarea.

AND Saul, yet breathing out threatenings and slaughter ⁹ against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, ² that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as ³ he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: ⁴ and he fell on the earth, and heard a voice saying unto him, Saul! Saul! why persecutest thou me? And he said, Who art thou, Lord? And ⁵ the Lord said, I am Jesus whom thou persecutest, *It is hard* for thee to kick against the pricks. And he trembling, and ⁶ astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which ⁷ journeyed with him stood speechless, hearing a voice, but

verts him. (Acts xxii. 3. xxvi. 9.) His sight which he had lost is restored, and he is baptized. The Jews design to kill him, but he escapes their rage. He returns to Jerusalem, but

- 8 seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by
9 the hand, and brought *him* into Damascus, ' and he was three days without sight, and neither did eat nor drink.
- 10 And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he
11 said, Behold, I *am here*, Lord. And the Lord *said* unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for *one* called Saul of Tarsus: for
12 behold, he prayeth, ' and hath seen in a vision a man named Ananias, coming in, and putting *his* hand on him, that he might
13 receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints
14 at Jerusalem: and here he hath authority from the chief
15 priests, to bind all that call on thy name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel. For I will show him how great things he must
16 suffer for my name's sake. And Ananias went his way, and entered into the house: and putting his hands on him, said, Brother Saul, the Lord (Jesus that appeared unto thee in the way as thou camest) hath sent me, that thou mightest re-
17 ceive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized,
18 ' and when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the syna-
19 gogues, that he is the Son of God. But all that heard *him* were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief
20 priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this
21 is very Christ. And after that many days were fulfilled, the Jews took counsel to kill him. But their laying wait was known of Saul. And they watched the gates day
22 and night to kill him. Then the disciples took him by night, and let *him* down by the wall in a basket.
- 23 And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and
24 believed not that he was a disciple. But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the
25 name of Jesus. And he was with them coming in and going

is obliged to depart to Cesarea: whence he goes to Tarsus in Cilicia. Peace restored to the church. IX. 32-43. Peter cures Eneas at Lydda, and at Joppa restores Dorcas to life. X. At Cesarea, the Centurion Cornelius a gentile, admonished by an Angel, sends for Peter.—Peter's Vision at Joppa, by

out at Jerusalem. And he spake boldly in the name of the 29 Lord Jesus, and disputed against the Grecians: but they went about to slay him. Which when the brethren knew, they 30 brought him down to Cesarea, and sent him forth to Tarsus.

THEN had the churches rest throughout all Judea, and 31 Galilee, and Samaria, and were edified: and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

AND it came to pass, as Peter passed throughout all 32 quarters, he came down also to the saints which dwelt at Lydda. And there he found a certain man named Eneas, 33 which had kept his bed eight years, and was sick of the palsy. And Peter said unto him, Eneas, Jesus Christ maketh thee 34 whole: arise, and make thy bed. And he arose immediately. And all that dwelt in Lydda and Saron saw him, and turned 35 to the Lord.

NOW there was at Joppa a certain disciple named Tabitha, 36 (which by interpretation is called Dorcas.) this woman was full of good works and alms-deeds which she did. And it 37 came to pass in those days, that she was sick, and died; whom when they had washed, they laid her in an upper chamber. And forasmuch as Lydda was nigh to Joppa, and the disciples 38 had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them. Then 39 Peter arose, and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them. But 40 Peter put them all forth, and kneeled down, and prayed; and turning him to the body, said, Tabitha, arise! And she opened her eyes: and when she saw Peter, she sat up: and he 41 gave her his hand, and lifted her up; and when he had called the saints and widows, he presented her alive. And it was 42 known throughout all Joppa: and many believed in the Lord. And it came to pass, that he tarried many days in Joppa with 43 one Simon a tanner.

THERE was a certain man in Cesarea, called Cornelius, 10 a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always. He 3 saw in a vision evidently, about the ninth hour of the day, an

which his duty is pointed out. He goes to Cesarea and

angel of God coming in to him, and saying unto him, Cornelius! And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the sea-side: he shall tell thee what thou oughtest to do. Add when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually; and when he had declared all *these* things unto them, he sent them to Joppa. On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the house-top to pray, about the sixth hour: and he became very hungry, and would have eaten: but while they made ready, he fell into a trance, and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, 'Rise, Peter, kill, and eat' But Peter said Not so Lord; for I have never eaten any thing that is common or unclean. And the voice *spake* unto him again the second time, What God hath cleansed *that* call thou not common. This was done thrice: and the vessel was received up again into heaven. Now, while Peter doubted in himself what this vision which he has seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate, and called and asked whether Simon, which was surnamed Peter, were lodged there. While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee, and arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them. Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what *is* the cause wherefore ye are come? And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by a holy angel to send for thee into his house, and to hear words of thee. Then called he them in, and lodged *them*. And on the morrow Peter went away with them. And certain brethren from Joppa accompanied him. And the morrow after they entered into Cesarea. And Cornelius waited for them, and had called together his kinsmen and near friends. And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped *him*. But Peter

preaches to the Gentiles, of whom many are converted and bap-

took him up, saying, Stand up: I myself also am a man. And 27
 as he talked with him, he went in, and found many that were
 come together. And he said unto them, Ye know how that 28
 it is an unlawful thing for a man that is a Jew to keep com-
 pany, or come unto one of another nation; but God hath
 showed me that I should not call any man common or un-
 clean. Therfore came I *unto you* without gainsaying, as 29
 soon as I was sent for: I ask therefore for what intent ye have
 sent for me? And Cornelius said, Four days ago I was fast- 30
 ing until this hour; and at the ninth hour I prayed in my
 house, and behold, a man stood before me in bright clothing,
 and said, 'Cornelius, thy prayer is heard, and thine alms are 31
 had in remembrance in the sight of God. Send therefore to 32
 Joppa, and call hither Simon, whose surname is Peter; he is
 lodged in the house of *one* Simon a tanner, by the sea-side:
 who, when he cometh, shall speak unto thee. Immediately 33
 therefore I sent to thee; and thou hast well done that thou art
 come. Now therefore are we all here present before God,
 to hear all things that are commanded thee of God.

Then Peter opened *his* mouth, and said, Of a truth I per- 34
 ceive that God is no respecter of persons: but in every na- 35
 tion he that feareth him and worketh righteousness, is accept-
 ed with him. The word which *God* sent unto the children 36
 of Israel, preaching peace by Jesus Christ: (he is Lord of all:)
 that word. *I say*, ye know, which was published throughout 37
 all Judea, and began from Galilee, after the baptism which
 John preached; how God anointed Jesus of Nazareth with 38
 the Holy Ghost and with power: who went about doing good,
 and healing all that were oppressed of the devil; for God was
 with him. And we are witnesses of all things which he did, 39
 both in the land of the Jews, and in Jerusalem; whom they
 shew and hanged on a tree: him God raised up the third 40
 day, and showed him openly,—not to all the people, but unto 41
 witnesses chosen before of God, *even* to us, who did eat and
 drink with him,—after he rose from the dead. And he com- 42
 manded us to preach unto the people, and to testify that it is
 he which was ordained of God *to be* the Judge of quick and
 dead. To him give all the prophets witness, that through his 43
 name whosoever believeth in him shall receive remission of
 sins. . . . While Peter yet spake these words, the Holy Ghost 44
 fell on all them which heard the word. And they of the cir- 45
 cumcision which believed, were astonished, as many as came
 with Peter, because that on the Gentiles also was poured out
 the gift of the Holy Ghost, for they heard them speak with 46
 tongues, and magnify God. Then answered Peter, 'Can any 47
 man forbid water, that these should not be baptized, which
 have received the Holy Ghost as well as we? ' And he corn- 48

tized. XI. 1—18. *For this, Peter, called to account before the assembled brethren, satisfies them.* XI 19—30. The Gospel extensively preached during the first persecution. *At Antioch, in Syria, whither Barnabas was sent, (who brought*

manded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

11 **AND** the apostles and brethren that were in Judea, heard
 2 that the Gentiles had also received the word of God. And
 when Peter was come up to Jerusalem, they that were of the
 3 circumcision contended with him, ¹ saying, Thou wentest in
 4 to men uncircumcised, and didst eat with them. But Peter
 rehearsed *the matter* from the beginning, and expounded it
 5 by order unto them, saying, ¹ I was in the city of Joppa pray-
 ing: and in a trance I saw a vision,—A certain vessel de-
 6 cending, as it had been a great sheet, let down from heaven by
 four corners; and it came even to me: ¹ upon the which when
 I had fastened mine eyes, I considered, and saw four-footed
 beasts of the earth, and wild beasts, and creeping things, and
 7 fowls of the air. And I heard a voice saying unto me, Arise,
 8 Peter: slay, and eat. But I said, Not so, Lord; for nothing
 common or unclean hath at any time entered into my mouth.
 9 But the voice answered me again from heaven, What God
 10 hath cleansed, *that call not thou common.* And this was done
 11 three times: and all were drawn up again into heaven. And
 behold, immediately there were three men already come unto
 12 the house where I was, sent from Cesarea unto me. And the
 Spirit bade me go with them, nothing doubting. Moreover,
 these six brethren accompanied me, and we entered into the
 13 man's house: ¹ and he showed us how he had seen an
 angel in his house, which stood and said unto him, Send men
 14 to Joppa, and call for Simon, whose surname is Peter; ¹ who
 shall tell thee words, whereby thou and all thy house shall be
 15 saved. And as I began to speak, the Holy Ghost fell on them,
 16 as on us at the beginning. Then remembered I the word of
 the Lord, how that he said; ¹ John indeed baptized with water;
 17 ¹ but ye shall be baptized with the Holy Ghost. Forasmuch
 then as God gave them the like gift as *he did* unto us, who
 believed on the Lord Jesus Christ, what was I that I could
 18 withstand God? When they heard these things, they held
 their peace, and glorified God, saying. Then hath God also
 to the Gentiles granted repentance unto life!

19 **NOW** they which were scattered abroad upon the perse-
 cution that arose about Stephen, travelled as far as Phenice,
 and Cyprus, and Antioch, preaching the word to none but
 20 unto the Jews only. And some of them were men of Cyprus
 and Cyrene, which when they were come to Antioch, spake
 21 unto the Grecians, preaching the Lord Jesus. And the hand
 of the Lord was with them: and a great number believed,

*thither Saul from Tarsus,) the disciples first called CHRIS-
TIANs. Prophecy of Agabus. Barnabas and Saul go to
Jerusalem) XII 1—24. James the greater killed by order
of Herod Agrippa. Peter cast into prison, but delivered by*

and turned unto the Lord. Then tidings of these things came 22
unto the ear of the church which was in Jerusalem, and
they sent forth Barnabas, that he should go as far as Antioch.
Who, when he came, and had seen the grace of God, was 23
glad, and exhorted them all, that with purpose of heart they
would cleave unto the Lord. For he was a good man, and 24
full of the Holy Ghost, and of faith: and much people was
added unto the Lord. Then departed Barnabas to Tarsus, 25
for to seek Saul: and when he had found him, he brought 26
him unto Antioch. And it came to pass, that a whole year
they assembled themselves with the church, and taught much
people. And the disciples were called Christians first in
Antioch.

AND in these days came prophets from Jerusalem to An- 27
tioch. And there stood up one of them named Agabus, and 28
signified by the Spirit, that there should be great dearth
throughout all the world:—which came to pass in the days of
Claudius Cesar. Then the disciples, every man according to 29
his ability, determined to send relief unto the brethren which
dwelt in Judæa. Which also they did, and sent it to the elders 30
by the hands of Barnabas and Saul.

NOW about that time, Herod the king, stretched forth *his* 12
hands to vex certain of the church. And he killed James the 2
brother of John with the sword. And because he saw it pleased 3
the Jews, he proceeded further to take Peter also, (then
were the days of unleavened bread.) And when he had ap- 4
prehended him, he put *him* in prison, and delivered *him* to
four quaternions of soldiers to keep him; intending after Eas-
ter to bring him forth to the people. Peter therefore was 5
kept in prison: but prayer was made without ceasing of the
church unto God for him. And when Herod would have 6
brought him forth, the same night Peter was sleeping between
two soldiers, bound with two chains; and the keepers be-
fore the door kept the prison. And behold, the angel of the Lord 7
came upon *him*, and a light shined in the prison: and he smote
Peter on the side, and raised him up, saying, Arise up quick-
ly! And his chains fell off from *his* hands. And the angel 8
said unto him, Gird thyself, and bind on thy sandals: and so
he did. And he saith unto him, Cast thy garment about thee,
and follow me. And he went out, and followed him, and 9
wist not that it was true which was done by the angel; but
thought he saw a vision. When they were past the first and 10
the second ward, they came unto the iron gate that leadeth
unto the city; which opened to them of his own accord: and

THE ACTS.

An Angel.—Herod suddenly destroyed at Cesarea. XII. 25.—
XIII. 12. Barnabas and Saul, (with John Mark) return to
Antioch, and thence are sent to foreign parts. They go to

they went out, and passed on through one street; and forth-
 11 with the angel departed from him. And when Peter was
 come to himself, he said, Now I know of a surety, that the
 Lord hath sent his angel, and hath delivered me out of the
 hand of Herod, and *from* all the expectation of the people of
 12 the Jews. And when he had considered *the thing*, he came
 to the house of Mary the mother of John, whose surname was
 Mark; where many were gathered together, praying. And
 as Peter knocked at the door of the gate, a damsel came to
 14 hearken, named Rhoda. And when she knew Peter's voice,
 she opened not the gate for gladness, but ran in, and told
 15 how Peter stood before the gate. And they said unto her,
 Thou art mad. But she constantly affirmed that it was even
 16 so. Then said they, It is his angel. But Peter continued
 knocking. And when they had opened *the door*, and saw him,
 17 they were astonished. But he beckoning unto them with the
 hand to hold their peace, declared unto them how the Lord
 had brought him out of the prison. And he said, Go show
 these things unto James, and to the brethren. And he de-
 18 parted, and went into another place. Now as soon as it was
 day, there was no small stir among the soldiers, what was
 19 become of Peter. And when Herod had sought for him, and
 found him not, he examined the keepers, and commanded
 that *they* should be put to death. And he went down from
 Judea to Cesarea, and *there* abode.
 20 AND Herod was highly displeased with them of Tyre and
 Sidon. But they came with one accord to him, and having
 made Blastus the king's chamberlain their friend, desired
 peace, because their country was nourished by the king's
 21 country. And upon a set day, Herod arrayed in royal ap-
 paral, sat upon his throne, and made an oration unto them.
 22 And the people gave a shout, *saying*, It is the voice of a god,
 23 and not of a man. And immediately the angel of the Lord
 smote him, because he gave not God the glory: and he was
 24 eaten of worms, and gave up the ghost. But the word of
 God grew and multiplied.

25 AND Barnabas and Saul returned from Jerusalem, when
 they had fulfilled *their* ministry, and took with them John,
 12 whose surname was Mark. Now there were in the church
 that was at Antioch certain prophets and teachers; as Bar-
 nabas, and Simeon that was called Niger, and Lucius of Cyrene,
 and Manaen, which had been brought up with Herod the te-
 2 trarch, and Saul. As they ministered to the Lord, and fasted,
 the Holy Ghost said, Separate me Barnabas and Saul for the
 3 work whereunto I have called them. And when they had

Seleucia, in Syria, and then to Cyprus. At Paphos, Bar-jesus is smitten with temporary blindness, and Sergius Paulus converted (Saul henceforth called PAUL.) XIII. 13—52. From Paphos, Barnabas and Paul go to Perga, (where Mark leaves them,) and thence to Antioch in Pisidia, where Paul demonstrates to the Jews, that Jesus was the Messiah,

fasted and prayed, and laid *their* hands on them, they sent *them* away. So they being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus. And when they were at Salamis, they preached the word of God in the synagogues of the Jews. And they had also John to *their* minister. And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus: ¹ which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. But Elymas (the sorcerer—for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. Then Saul, (who also *is* called Paul,) filled with the Holy Ghost, set his eyes on him, ² and said, O full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now behold, the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them, returned to Jerusalem. But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath-day, and sat down. And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, *Ye men and brethren*, if ye have any word of exhortation for the people, say on. Then Paul stood up, and beckoning with *his* hand, said, Men of Israel, and ye that fear God, give audience. The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with a high arm brought he them out of it. And about the time of forty years suffered he their manners in the wilderness. And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot. And after that, he gave unto them judges, about the space of four hundred and fifty years, until Samuel the prophet. And afterwards they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years. And when he had removed him, he raised up unto them

THE ACTS.

and preaches forgiveness of sins through him. Most of them

David to be their king: to whom also he gave testimony, and said, "I have found David the *son* of Jesse, a man after mine
23 "own heart, which shall fulfil all my will." Of this man's seed hath God, according to *his* promise, raised unto Israel a
24 Saviour, Jesus: ' when John had first preached,—before his coming,—the baptism of repentance to all the people of Is-
25 rael. And as John fulfilled his course, he said, Who think ye that I am? I am not *he*. But behold, there cometh one after
26 me, whose shoes of *his* feet I am not worthy to loose. Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this sal-
27 vation sent. For they that dwell at Jerusalem, and their rulers, because they knew him no, nor yet the voices of the prophets which are read every sabbath-day, they have ful-
28 filled *them* in condemning *him*. And though they found no cause of death *in him*, yet desired they Pilate that he should
29 be slain. And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre. But God raised him from the dead: ' and he was
30 seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which
31 was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again: as it is also written in the second Psalm, "Thou art my Son,
32 "this day have I begotten thee." And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, "I will give you the sure
33 "mercies of David." Wherefore, he saith also in another *psalm*, "Thou shalt not suffer thy Holy One to see corrup-
34 "tion." For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers,
35 and saw corruption: ' but he whom God raised again, saw no corruption. Be it known unto you therefore, men, and
36 brethren, that through this man is preached unto you the forgiveness of sins; ' and by him all that believe are justified from all things, from which ye could not be justified by the
37 law of Moses. Beware therefore, lest that come upon you which is spoken of in the prophets; ' "Behold, ye despisers,
38 "and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man de-
39 "clare it unto you."
40 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them
41 the next sabbath. Now, when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas; who speaking to them, persuaded them to con-
42 tinue in the grace of God. And the next sabbath-day came

reject the gospel, and expel Paul and Barnabas from the city, for preaching to the Gentiles. They go to Iconium. XIV. The envious Jews again exciting the people, they go to Lystra, and Derbe (At Lystra they are about to receive divine

almost the whole city together to hear the word of God. But 45
when the Jews saw the multitudes, they were filled with envy,
and spake against those things which were spoken by Paul,
contradicting and blaspheming. Then Paul and Barnabas wax- 46
ed bold, and said, It was necessary that the word of God
should first have been spoken to you: but seeing ye put it from
you, and judge yourselves unworthy of everlasting life, lo, we
turn to the Gentiles: ¹ for so hath the Lord commanded us, 47
saying, "I have set thee to be a light of the Gentiles, that
"thou shouldest be for salvation unto the ends of the earth."
And when the Gentiles heard this, they were glad, and glori- 48
fied the word of the Lord: and as many as were ordained to
eternal life, believed. And the word of the Lord was publish- 49
ed throughout all the region. But the Jews stirred up the de- 50
vout and honourable women, and the chief men of the city,
and raised persecution against Paul and Barnabas, and expel-
led them out of their coasts. But they shook off the dust of 51
their feet against them, and came unto Iconium. And the dis- 52
ciples were filled with joy and with the Holy Ghost.

AND it came to pass in Iconium, that they went both toge- 14
ther into the synagogue of the Jews, and so spake, that a great
multitude, both of the Jews, and also of the Greeks, believed.
But the unbelieving ~~brethren~~ stirred up the Gentiles, and made 2
their minds evil-affected against the brethren. Long time 3
therefore abode they speaking boldly in the Lord, which gave
testimony unto the word of his grace, and granted signs and
wonders to be done by their hands. But the multitude of the 4
city was divided: and part held with the Jews, and part with
the apostles. And when there was an assault made both of 5
the Gentiles, and also of the Jews, with their rulers, to use
them despitely, and to stone them, ¹ they were aware of *it*, 6
and fled into Lystra and Derbe, cities of Lycaonia, and unto
the region that lieth round about: ² and there they preached 7
the gospel.

AND there sat a certain man at Lystra, impotent in his feet, 8
being a cripple from his mother's womb, who never had walk-
ed. The same heard Paul speak: who steadfastly beholding 9
him, and perceiving that he had faith to be healed, ¹ said with 10
a loud voice, Stand upright on thy feet. And he leaped and
walked. And when the people saw what Paul had done, 11
they lifted up their voices, saying in the speech of Lycaonia,
'The gods are come down to us in the likeness of men!' And 12
they called Barnabas, Jupiter; and Paul, Mercurius, because
he was the chief speaker. Then the priest of Jupiter, which 13

honours, but afterwards, through the influence of the unbelieving Jews, Paul is stoned. Being restored he departs with Barnabas to Derbe.) They retrace their journey through Pisidia and Pamphylia, and then passing down to Attalia, sail to Antioch in Syria. XV. 1—35. A dispute arising at Antioch about the ceremonial law, they are delegated to Je-

was before their city, brought oxen and garlands unto the
 14 gates, and would have done sacrifice with the people. Which
 when the apostles, Barnabas and Paul, heard of, they rent
 15 their clothes, and ran in among the people, crying out, ' and
 saying, Sirs, why do ye these things? We also are men of like
 passions with you, and preach unto you, that ye should turn
 from these vanities unto the living God, which made heaven,
 16 and earth, and the sea, and all things that are therein: ' who
 in times past suffered all nations to walk in their own ways:—
 17 ' nevertheless he left not himself without witness, in that he
 did good, and gave us rain from heaven, and fruitful seasons,
 18 filling our hearts with food and gladness. And with these
 sayings scarce restrained they the people, that they had not
 done sacrifice unto them.

19 AND there came thither certain Jews from Antioch, and
 Iconium, who persuaded the people, and having stoned Paul,
 20 drew him out of the city, supposing he had been dead. How-
 beit, as the disciples stood round about him, he rose up, and
 came into the city: and the next day he departed with Bar-
 21 nabas to Derbe. And when they had preached the gospel to
 that city, and had taught many, they came down into Iconium,
 22 and to Antioch, and to Pisidia, and there they taught the
 disciples, and exhorting them to continue in the grace, and—
 ' that we must through much tribulation enter into the king-
 23 ' dom of God.' And when they had ordained them elders in
 every church, and had prayed with fasting, they commended
 24 them to the Lord, on whom they believed. And after they
 25 had passed throughout Pisidia, they came to Pamphylia. And
 when they had preached the word in Perga, they went down
 26 into Attalia: ' and thence sailed to Antioch, from whence they
 had been recommended to the grace of God, for the work
 27 which they fulfilled. And when they were come, and had gath-
 ered the church together, they rehearsed all that God had
 done with them, and how he had opened the door of faith unto
 the Gentiles. And there they abode long time with the dis-
 ciples.

15 AND certain men which came down from Judea, taught
 the brethren, and said, Except ye be circumcised after the
 2 manner of Moses, ye cannot be saved. When therefore Paul
 and Barnabas had no small dissension and disputation with
 them, they determined that Paul and Barnabas, and certain
 other of them, should go up to Jerusalem unto the apostles

rusalem. The church deliberates and decides the matter, and sends a letter to Antioch by select persons, whom Paul and

and elders about this question. And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them. But there rose up certain of the sect of the Pharisees, which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.

AND the apostles and elders came together for to consider of this matter. And when there had been much disputing, Peter rose up and said unto them, Men *and* brethren, ye know how that a good while ago, God made choice among us, that the Gentiles, by my mouth, should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us: ¹ and put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe, that through the grace of the Lord Jesus Christ, we shall be saved, even as they. Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me. Simon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, ¹ “After this I will return, and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up: ² that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.”—Known unto God are all his works from the beginning of the world.—Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: ¹ but that we write unto them that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath-day.

THEN pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren: ¹ and they wrote letters by them after this manner;—The apostles, and elders, and brethren, send greeting unto the brethren which are of

THE ACTS.

Barnabas accompany. XV. 36.—XVI. 10. Paul separates from Barnabas, (who takes Mark, and goes to Cyprus,) and with Silas passes over Syria and Cilicia: revisits Derbe and Lystra, where he finds Timothy, whom he takes with him

24 ' the Gentiles in Antioch, and Syria, and Cilicia.—Forasmuch
 ' as we have heard, that certain which went out from us, have
 ' troubled you with words, subverting your souls, saying, *Ye*
 ' *must* be circumcised, and keep the law; to whom we gave no
 25 ' *such* commandment: ' it seemed good unto us, being assem-
 ' bled with one accord, to send chosen men unto you, with our
 26 ' beloved Barnabas and Paul, ' men that have hazarded their
 27 ' lives for the name of our Lord Jesus Christ. We have sent
 ' therefore Judas and Silas, who shall also tell *you* the same
 28 ' things by mouth. For it seemed good to the Holy Ghost,
 ' and to us, to lay upon you no greater burden than these ne-
 29 ' cessary things;—that ye abstain from meats offered to idols,
 ' and from blood, and from things strangled, and from forni-
 ' cation; from which if ye keep yourselves, ye shall do well.—
 30 ' Fare ye well.'—So when they were dismissed, they came to
 Antioch: and when they had gathered the multitude together,
 31 they delivered the epistle. *Which* when they had read, they
 32 rejoiced for the consolation. And Judas and Silas being pro-
 phets also themselves, exhorted the brethren with many words,
 33 and confirmed *them*. And after they had tarried *there* a space,
 they were let go in peace from the brethren unto the apostles.
 34 Notwithstanding, it pleased Silas to abide there still. ' Paul
 35 also and Barnabas continued in Antioch, teaching and preach-
 ing the word of the Lord, with many others also.

36 **AND** some days after, Paul said unto Barnabas, Let us go
 again, and visit our brethren, in every city where we have
 37 preached the word of the Lord, *and see* how they do. And
 Barnabas determined to take with them John, whose surname
 38 was Mark. But Paul thought not good to take him with them,
 who departed from them from Pamphylia, and went not with
 39 them to the work. And the contention was so sharp between
 them, that they departed asunder one from the other: and so
 40 Barnabas took Mark, and sailed unto Cyprus. And Paul chose
 Silas, and departed, being recommended by the brethren unto
 41 the grace of God. And he went through Syria and Cilicia,
 42 confirming the churches. Then came he to Derbe and Lys-
 tra: and behold, a certain disciple was there, named Timothe-
 2 us; the son of a certain woman which was a Jewess, and believ-
 3 ed, but his father *was* a Greek: ' which was well reported of
 4 by the brethren that were at Lystra and Iconium. Him
 would Paul have to go forth with him; and took and circumci-
 sed him, because of the Jews which were in those quarters:
 4 for they knew all that his father was a Greek: ' and as they
 went through the cities, they delivered them the decrees for

through Phrygia, Galatia, and Mysia, and at last comes to Troas.—Paul being admonished by a vision, they go over into Macedonia. XVI. 11—40. They visit Neapolis and Philippi, where Lydia is converted. Paul cures a possessed girl.

to keep, that were ordained of the apostles and elders which were at Jerusalem.

AND so were the churches established in the faith, and increased in number daily. Now, when they had gone throughout Phrygia, and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia; ⁵ after they were ⁶ come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. And they passing by Mysia, came down ⁷ to Troas. And a vision appeared to Paul in the night: There ⁸ stood a man of Macedonia, and prayed him, saying, Come over ⁹ into Macedonia, and help us. And after he had seen the vision ¹⁰ immediately we endeavoured to go into Macedonia, assuredly gathering, that the Lord had called us for to preach the gospel unto them.

THEREFORE loosing from Troas, we came with a straight ¹¹ course to Samothracia, and the next *day* to Neapolis; ¹² and from thence to Philippi, which is the chief city of that part of Macedonia, *and* a colony: and we were in that city abiding certain days. And on the sabbath we went out of the city by ¹³ a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither*. And ¹⁴ a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us*: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her ¹⁵ household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us. And it came to pass as we went ¹⁶ to prayer, a certain damsel possessed with a spirit of divination, met us, which brought her masters much gain by sooth-saying: ¹⁷ the same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation. And this did she many days. ¹⁸ But Paul being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour. And when her mas- ¹⁹ ters saw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the market-place unto the rulers, ²⁰ and brought them to the magistrates, saying, These ²¹ men, being Jews, do exceedingly trouble our city, and teach ²² customs which are not lawful for us to receive, neither to observe, being Romans. And the multitude rose up together ²² against them: and the magistrates rent off their clothes, and commanded to beat *them*. And when they had laid many ²³

THE ACTS.

He and Silas cast into prison. An earthquake at midnight. The jailor converted and baptized. Paul and Silas publicly liberated. XVII. They go to Thessalonica, but driven thence

stripes upon them, they cast *them* into prison, charging the
 24 jailor to keep them safely. Who having received such a charge,
 thrust them into the inner prison, and made their feet fast in the
 5 stocks. And at midnight Paul and Silas prayed, and
 26 sang praises unto God : and the prisoners heard them. And
 suddenly there was a great earthquake, so that the foundations
 of the prison were shaken: and immediately all the doors were
 27 opened, and every one's bands were loosed. And the keeper
 of the prison awaking out of his sleep, and seeing the prison-
 doors open, he drew out his sword, and would have killed him-
 28 self, supposing that the prisoners had been fled. But Paul
 cried with a loud voice, saying, Do thyself no harm : for we
 29 are all here. Then he called for a light, and sprang in, and
 30 came trembling, and fell down before Paul and Silas; ' and
 brought them out, and said, Sirs, what must I do to be saved?
 31 And they said, Believe on the Lord Jesus Christ, and thou
 32 shalt be saved, and thy house. And they spake unto him the
 33 word of the Lord, and to all that were in his house. And he
 took them the same hour of the night, and washed *their* stripes;
 34 and was baptized, he and all his, straightway. And when he
 had brought them into his house, he set meat before them, and
 35 rejoiced, believing in God with all his house. And when it was
 day, the magistrates sent the sergeants, saying, Let those men
 36 go. And the keeper of the prison told this saying to Paul,
 The magistrates have sent to let you go: now therefore depart,
 37 and go in peace. But Paul said unto them, They have beaten
 us openly, uncondemned, being Romans, and have cast *us* into
 prison; and now do they thrust us out privily? nay, verily; but
 38 let them come themselves, and fetch us out. And the sergeants
 told these words unto the magistrates: and they feared when
 39 they heard that they were Romans. And they came and be-
 sought them, and brought *them* out, and desired *them* to de-
 40 part out of the city. And they went out of the prison, and
 entered into *the house of Lydia*: and when they had seen the
 brethren, they comforted them, and departed.

17 NOW when they had passed through Amphipolis, and
 Apollonia, they came to Thessalonica, where was a synagogue
 2 of the Jews. And Paul, as his manner was, went in unto them,
 and three sabbath-days reasoned with them out of the scrip-
 3 tures, ' opening and alleging, that Christ must needs have suf-
 fered, and risen again from the dead; and that this Jesus, whom
 4 I preach unto you, is Christ. And some of them believed, and
 consorted with Paul and Silas: and of the devout Greeks a
 5 great multitude, and of the chief women not a few. But
 the Jews which believed not, moved with envy, took unto them

by a tumult of the Jews, go to Berea, where they find inquiring hearers. Paul driven from Berea by the malice of the Jews, (Silas and Timothy remaining,) goes to Athens and preaches on Mars-hill to the philosophers and the people. They

certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down, are come hither also! 'whom Jason hath received: and these all do contrary to the decrees of Cesar, saying, that there is another king, *one* Jesus. And they troubled the people, and the rulers of the city, when they heard these things. And when they had taken security of Jason and of the others, they let them go. And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither, went into the synagogue of the Jews. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. Therefore many of them believed; also of honourable women which were Greeks, and of men not a few. But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people. And then immediately the brethren sent away Paul, to go as it were to the sea: but Silas and Timotheus abode there still.—And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

Now, while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: 'because he preached unto them Jesus, and the resurrection. And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, *is*? For thou bringest certain strange things to our ears; we would know therefore what these things mean: (For all the Athenians and strangers which were there, spent their time in nothing else, but either to tell, or to hear some new thing.) Then Paul stood in the midst of Mars-hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription,—'TO THE UNKNOWN GOD.'—Whom therefore ye ignorantly worship, him declare I unto you. God that made

mock when they hear of the resurrection ; yet a few believe.
 XVIII. 1—17. *Paul goes to Corinth, and associates with*
Aquila and Priscilla. Silas and Timothy come from Mace-

the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands:
 25 ' neither is worshipped with men's hands, as though he need-
 ed any thing, seeing he giveth to all life, and breath, and all
 26 things: ' and hath made of one blood all nations of men for to
 dwell on all the face of the earth, and hath determined the
 times before appointed, and the bounds of their habitation;
 27 ' that they should seek the Lord, if haply they might feel after
 him, and find him, though he be not far from every one of us:
 28 ' for in him we live, and move, and have our being; as certain
 also of your own poets have said, ' For we are also his off-
 29 ' spring.' Forasmuch then as we are the offspring of God,
 we ought not to think that the Godhead is like unto gold, or
 30 silver, or stone, graven by art and man's device. And the
 times of this ignorance God winked at; but now commandeth
 31 all men every where to repent: ' because he hath appointed a
 day, in the which he will judge the world in righteou-ness, by
 that man whom he hath ordained: *whereof* he hath given as-
 surance unto all men, in that he hath raised him from the
 32 dead....And when they heard of the resurrection of the dead,
 some mocked: and others said, We will hear thee again of
 33 this *matter*. So Paul departed from among them. ' Howbeit,
 certain men clave unto him, and believed: among the which
 was Dionysius the Areopagite, and a woman named Damaris,
 and others with them.

13 AFTER these things, Paul departed from Athens, and
 2 came to Corinth; ' and found a certain Jew named Aquila,
 born in Pontus, lately come from Italy with his wife Priscilla,
 (because that Claudius had commanded all Jews to depart
 3 from Rome,) and came unto them. And because he was of
 3 the same craft, he abode with them, and wrought, (for by their
 4 occupation they were tent-makers.) And he reasoned in the
 synagogue every sabbath, and persuaded the Jews and the
 5 Greeks. And when Silas and Timotheus were come from
 Macedonia, Paul was pressed in the spirit, and testified to the
 6 Jews, *that Jesus was Christ*. And when they opposed them-
 selves, and blasphemed, he shook *his* raiment, and said unto
 them, Your blood be upon your own heads: I am clean: from
 7 henceforth I will go unto the Gentiles. And he depart-
 ed thence, and entered into a certain *man's* house, named Jus-
 tus, *one* that worshipped God, whose house joined hard to the
 8 synagogue. And Crispus, the chief ruler of the synagogue,
 believed on the Lord with all his house: and many of the Co-
 9 rinthians hearing, believed, and were baptized. Then spake
 the Lord to Paul in the night by a vision, Be not afraid, but

donia. Paul ineffectually accused by the Jews before the Proconsul. XVIII. 18—28. Intending to visit Syria he sails to Ephesus, and then passes to Cesarea, goes to Jerusalem and revisits Antioch.—He goes over Phrygia and Galatia in Asia Minor.—Apollus, instructed at Ephesus, goes into

speak, and hold not thy peace: ¹ for I am with thee, and no ¹⁰
man shall set on thee, to hurt thee; for I have much people in
this city.—And he continued *there* a year and six months, ¹¹
teaching the word of God among them.

AND when Gallio was the deputy of Achaia, the Jews made ¹²
insurrection with one accord against Paul, and brought him to
the judgment-seat, ¹ saying, This fellow persuadeth men to ¹³
worship God contrary to the law. And when Paul was now ¹⁴
about to open *his* mouth, Gallio said unto the Jews, If it were
a matter of wrong, or wicked lewdness, O ye Jews, reason
would that I should bear with you: ¹ but if it be a question of ¹⁵
words and names, and of your law, look ye to it: for I will be
no judge of such matters.—And he drave them from the judg- ¹⁶
ment-seat. Then all the Greeks took Sosthenes, the chief ¹⁷
ruler of the synagogue, and beat *him* before the judgment-seat.
And Gallio cared for none of those things.

AND Paul *after this* tarried *there* yet a good while, and ¹⁸
then took his leave of the brethren, and sailed thence into Sy-
ria, and with him Priscilla, and Aquila; having shorn *his* head
in Cenchrea: for he had a vow. And he came to Ephesus, ¹⁹
and left them there: but he himself entered into the syna-
gogue, and reasoned with the Jews. When they desired *him* ²⁰
to tarry longer time with them, he consented not: ¹ but bade ²¹
them farewell, saying, I must by all means keep this feast that
cometh in Jerusalem: but I will return again unto you, if God
will. And he sailed from Ephesus. ¹ And when he had land- ²²
ed at Cesarea, and gone up and saluted the church, he went
down to Antioch. And after he had spent some time *there*, ²³
he departed and went over *all* the country of Galatia and Phry-
gia in order, strengthening all the disciples. And a certain ²⁴
Jew, named Apollus, born at Alexandria, an eloquent man,
and mighty in the scriptures, came to Ephesus. This man was ²⁵
instructed in the way of the Lord: and being fervent in the spi-
rit, he spake and taught diligently the things of the Lord,
knowing only the baptism of John. And he began to speak ²⁶
boldly in the synagogue: whom, when Aquila and Priscilla
had heard, tary took him unto *them*, and expounded unto him
the way of God more perfectly. And when he was disposed ²⁷
to pass into Achaia, the brethren wrote, exhorting the disciples
to receive him: who, when he was come, helped them much
which had believed through grace. For he mightily convinced ²⁸
the Jews, *and that* publicly, showing by the scriptures, that
Jesus was Christ.

Achaia. XIX. Paul again comes to Ephesus. Some of the disciples of John receive Christian baptism. Paul works many miracles.—Wicked Jewish exorcists punished. The gospel tri-

- 19 AND it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus; and finding certain disciples, ¹ he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard *this*, they were baptized in the name of the Lord Jesus. And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. ¹ And all the men were about twelve. And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. And God wrought special miracles by the hands of Paul: ¹ so that from his body were brought unto the sick handkerchiefs, or aprons, and the diseases departed from them, and the evil spirits went out of them. Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits, the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of *one* Sceva a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was, leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. And this was known to all the Jews and Greeks also dwelling at Ephesus: and fear fell on them all, and the name of the Lord Jesus was magnified.—And many that believed came, and confessed, and showed their deeds. Many also of them which used curious arts, brought their books together, and burned them before all *men*; and they counted the price of them, and found *it* fifty thousand *pieces* of silver. So mightily grew the word of God, and prevailed.
- 21 AFTER these things were ended, Paul purposed in the spirit, when he had passed through Macedonia, and Achaia, to go to Jerusalem, saying, After I have been there, I must also see

umphs. Demetrius excites a great tumult against Paul, but the town-clerk appeases it. XX. 1—16. Paul passes through

Rome. So he sent into Macedonia two of them that minister- 22
ed unto him, Timotheus and Erastus; *but* he himself stayed in
Asia for a season. And the same time there arose no small 23
stir about that way. For a certain *man* named Demetrius, a 24
silver-smith, which made silver shrines for Diana, brought no
small gain unto the craftsmen; † whom he called together with 25
the workmen of like occupation, and said, Sirs, ye know that
by this craft we have our wealth: † moreover, ye see and hear, 26
that not alone at Ephesus, but almost throughout all Asia, this
Paul hath persuaded and turned away much people, saying,
that they be no gods which are made with hands. So that not 27
only this our craft is in danger to be set at nought; but also
that the temple of the great goddess Diana should be des-
pised, and her magnificence should be destroyed, whom all 28
Asia, and the world worshippeth. And when they heard
these sayings, they were full of wrath, and cried out, saying, 29
Great *is* Diana of the Ephesians! And the whole city was fill-
ed with confusion: and having caught Gaius and Aristarchus, 30
men of Macedonia, Paul's companions in travel, they rushed
with one accord into the theatre. And when Paul would have
entered in unto the people, the disciples suffered him not. 31
And certain of the chief of Asia, which were his friends, sent
unto him desiring *him* that he would not adventure himself in-
to the theatre. Some therefore cried one thing, and some an- 32
other: for the assembly was confused, and the more part
knew not wherefore they were come together. And they drew 33
Alexander out of the multitude, the Jews putting him forward.
And Alexander beckoned with the hand, and would have made
his defence unto the people. But when they knew that he was 34
a Jew, all with one voice about the space of two hours cried
out, Great *is* Diana of the Ephesians! And when the town- 35
clerk had appeased the people, he said, Ye men of Ephesus,
what man is there that knoweth not how that the city of the
Ephesians is a worshipper of the great goddess Diana, and of
the *image* which fell down from Jupiter? Seeing then that 36
these things cannot be spoken against, ye ought to be quiet, and
to do nothing rashly. For ye have brought hither these men, 37
which are neither robbers of churches, nor yet blasphemers of
your goddess. Wherefore, if Demetrius, and the craftsmen 38
which are with him, have a matter against any man, the law is
open, and there are deputies: let them implead one another.
But if ye inquire any thing concerning other matters, it shall 39
be determined in a lawful assembly. For we are in danger to
be called in question for this day's uproar, there being no cause
whereby we may give an account of this concourse. And when 41
he had thus spoken, he dismissed the assembly.

AND after the uproar was ceased, Paul called unto *him* 20

Macedonia and revisits Greece. Returning to Macedonia, he sets sail from Philippi and comes to Troas (Here he restores Eutychus to life.) He and his friends sail to Assos, —and to Miletus. XX. 17—58. The Ephesian elders meet

the disciples, and embraced *them*, and departed for to go into
 2 Macedonia. And when he had gone over those parts, and
 had given them much exhortation, he came into Greece,
 3 ¹ and *there* abode three months. And when the Jews laid
 wait for him, as he was about to sail into Syria, he purposed to
 4 return through Macedonia. And there accompanied him into
 Asia, Sopater of Berea; and of the Thessalonians, Aristarchus
 and Secundus; and Gaius of Derbe, and Timotheus; and of
 5 Asia, Tychicus, and Trophimus. These going before, tar-
 6 ried for us at Troas. And we sailed away from Philippi, af-
 ter the days of unleavened bread, and came unto them to
 7 Troas in five days; where we abode seven days. And
 upon the first *day* of the week, when the disciples came to-
 gether to break bread, Paul preached unto them, (ready to
 depart on the morrow) and continued his speech until mid-
 8 night. And there were many lights in the upper chamber,
 9 where they were gathered together. And there sat in a win-
 dow a certain young man named Eutychus, being fallen into a
 deep sleep: and as Paul was long preaching, he sunk down
 with sleep, and fell down from the third loft, and was taken
 10 up dead. And Paul went down, and fell on him, and embrac-
 ing *him*, said, Trouble not yourselves; for his life is in him.
 11 When he therefore was come up again, and had broken bread,
 and eaten, and talked a long while, even till break of day, so
 12 he departed. And they brought the young man alive, and
 13 were not a little comforted. And we went before to ship,
 and sailed unto Assos, there intending to take in Paul: for so
 14 had he appointed, minding himself to go afoot. And when
 he met with us at Assos, we took him in, and came to Mity-
 15 lene. And we sailed thence, and came the next *day* over
 against Chios; and the next *day* we arrived at Samos, and tar-
 ried at Trogyllium; and the next *day* we came to Miletus.
 16 For Paul had determined to sail by Ephesus, because he
 would not spend the time in Asia: for he hasted, if it were
 possible for him, to be at Jerusalem the day of Pentecost.
 17 And from Miletus he sent to Ephesus, and called the el-
 18 ders of the church. And when they were come to him, he
 said unto them, 'Ye know, from the first day that I came into
 'Asia, after what manner I have been with you at all seasons,
 19 'serving the Lord with all humility of mind, and with many
 'tears and temptations, which befell me by the laying in wait
 20 'of the Jews: ¹ and how I kept back nothing that was profit-
 'able *unto you*, but have showed you, and have taught you
 21 'publicly, and from house to house, ¹ testifying both to the
 'Jews, and also to the Greeks, repentance toward God, and

Paul at Miletus, whom he affectionately exhorts and leaves in great sorrow. XXI 1--16. Paul on his way to Jeru-

‘faith toward our Lord Jesus Christ. And now behold, I go 22
‘bound in the spirit unto Jerusalem, not knowing the things
‘that shall befall me there: I save that the Holy Ghost wit- 23
‘nesseth in every city, saying, that bonds and afflictions abide
‘me. But none of these things move me, neither count I my 24
‘life dear unto myself, so that I might finish my course with
‘joy, and the ministry which I have received of the Lord Je- 25
‘sus, to testify the gospel of the grace of God. And now be- 25
‘hold, I know that ye all, among whom I have gone preaching
‘the kingdom of God, shall see my face no more. Wherefore 26
‘I take you to record this day, that I am pure from the blood
‘of all men, I for I have not shunned to declare unto you all 27
‘the counsel of God. Take heed therefore unto yourselves, 28
‘and to all the flock over the which the Holy Ghost hath
‘made you overseers, to feed the church of God, which he
‘hath purchased with his own blood. For I know this, that after 29
‘my departing shall grievous wolves enter in among you, not
‘sparing the flock. Also of your own selves shall men arise, 30
‘speaking perverse things, to draw away disciples after them.
‘Therefore watch; and remember, that by the space of three 31
‘years I ceased not to warn every one night and day with
‘tears. And now, brethren, I commend you to God, and to 32
‘the word of his grace, which is able to build you up, and to
‘give you an inheritance among all them which are sanctified.
‘I have coveted no man’s silver, or gold, or apparel. Yea, ye 33
‘yourselves know, that these hands have ministered unto my 34
‘necessities, and to them that were with me. I have showed 35
‘you all things, how that so labouring ye ought to support the
‘weak, and to remember the words of the Lord Jesus, how
‘he said, “It is more blessed to give than to receive.” And 36
‘When he had thus spoken, he kneeled down and prayed with
‘them all. And they all wept sore, and fell on Paul’s neck, 37
‘and kissed him, I sorrowing most of all for the words which 38
‘he spake, that they should see his face no more. And they
‘accompanied him unto the ship.

AND it came to pass, that after we were gotten from them, 21
and had launched, we came with a straight course unto Coos,
and the day following unto Rhodes, and from thence unto
Patara: I and finding a ship sailing over unto Phenicia, we 2
went aboard, and set forth. Now when we had discovered Cy- 3
prus, we left it on the left hand, and sailed unto Syria, and
landed at Tyre: for there the ship was to unlade her burden.

And finding disciples, we tarried there seven days: who said 4
to Paul through the Spirit, that he should not go up to Jeru-
salem. And when we had accomplished those days, we de- 5
parted, and went our way; and they all brought us on our way,
with wives and children, till we were out of the city: and we

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salem stops at Tyre, at Ptolemais, and at Cesarea, where he abides with Philip. Agabus prophesies Paul's trials. Some of the brethren accompany him to Jerusalem. XXI. 17—39. He gives to the Church an account of his ministry, and unites himself to some persons under a vow.—He is seized and vio-

6 kneeled down on the shore, and prayed. And when we had taken our leave one of another, we took ship; and they re-
7 turned home again. And when we had finished *our*
8 course from Tyre, we came to Ptolemais, and saluted the
8 brethren, and abode with them one day. And the next *day*
we that were of Paul's company departed, and came unto
Cesarea; and we entered into the house of Philip the evange-
9 list, which was *one* of the seven; and abode with him. And
the same man had four daughters, virgins, which did pro-
10 phesy. And as we tarried *there* many days, there came down
11 from Ju^{dea} a certain prophet, named Agabus. And when he
was come unto us, he took Paul's girdle, and bound his own
hands and feet, and said, Thus saith the Holy Ghost, So shall
the Jews at Jerusalem bind the man that owneth this girdle,
12 and shall deliver *him* into the hands of the Gentiles. And
when we heard these things, both we, and they of that place,
13 besought him not to go up to Jerusalem. Then Paul answer-
ed, What mean ye to weep, and to break my heart? for I am
ready not to be bound only, but also to die at Jerusalem for
14 the name of the Lord Jesus. And when he would not be per-
suaded, we ceased, saying, The will of the Lord be done.
15 And after those days we took up our carriages, and went
16 up to Jerusalem. There went with us also *certain* of the dis-
ciples of Cesarea, and brought with them one Mnason of Cy-
prus, an old disciple, with whom we should lodge.
17 And when we were come to Jerusalem, the brethren re-
18 ceived us gladly. And the *day* following Paul went in with
19 us unto James: and all the elders were present. And when
he had saluted them, he declared particularly what things
20 God had wrought among the Gentiles by his ministry. And
when they heard *it*, they glorified the Lord, and said unto
him, Thou seest, brother, how many thousands of Jews there
21 are which believe; and they are all zealous of the law; ' and
they are informed of thee, that thou teachest all the Jews
which are among the Gentiles to forsake Moses, saying, That
they ought not to circumcise *their* children, neither to walk
22 after the customs. What is it therefore? the multitude must
needs come together: for they will hear that thou art come.
23 Do therefore this that we say to thee: We have four men
24 which have a vow on them; ' them take, and purify thyself
with them, and be at charges with them, that they may shave
their heads: and all may know that those things whereof they
were informed concerning thee, are nothing; but *that* thou
25 thyself also walkest orderly, and keepest the law. As touching

lently dragged out of the Temple. Lysias the tribune rescues him from the multitude, who intended to kill him, and chains him. XXI. 40 —XXII. 29. By permission Paul addresses the

the Gentiles which believe, we have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from things strangled, and from fornication. Then Paul 26 took the men, and the next day purifying himself with them, entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

AND when the seven days were almost ended, the Jews, 27 which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, I crying out, Men 28 of Israel, help. This is the man that teacheth all *men* every where against the people, and the law, and this place: and further, brought Greeks also into the temple; and hath polluted this holy place. (For they had seen before with him 29 in the city, Trophimus, an Ephesian, whom they supposed that Paul had brought into the temple.) And all the city was 30 moved, and the people ran together: and they took Paul and drew him out of the temple. And forthwith the doors were shut. And as they went about to kill him, tidings came unto 31 the chief captain of the band, that all Jerusalem was in an uproar; I who immediately took soldiers and centurions, and 32 ran down unto them. And when they saw the chief captain and the soldiers, they left beating of Paul. Then the chief captain 33 came near and took him, and commanded *him* to be bound with two chains: and demanded who he was, and what he had done. And some cried one thing, some another, among the 34 multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle. And 35 when he came upon the stairs, so it was that he was borne of the soldiers, for the violence of the people. For the multi- 36 tude of the people followed after, crying, Away with him! And as Paul was to be led into the castle, he said unto the 37 chief captain, May I speak unto thee? Who said, Canst thou speak Greek? I Art not thou that Egyptian, which before 38 these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers? But Paul said, I am a man *which am* a Jew of Tarsus, a city in Cilicia, a ci- 39 tizen of no mean city: and I beseech thee suffer me to speak unto the people.

AND when he had given him license, Paul stood on the stairs, 40 and beckoned with the hand unto the people. And when there was made a great silence, he spake unto *them* in the Hebrew tongue, saying, I Men, brethren, and fathers, hear 22 ye my defence *which I make* now unto you. (And when 2 they heard that he spake in the Hebrew tongue to them, they

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people. They hear him patiently till he speaks of being sent

- 3 kept the more silence. And he saith,) ' I am verily a man
which am a Jew, born in Tarsus, a city in Cilicia, yet brought
up in this city at the feet of Gamaliel, *and taught according*
to the perfect manner of the law of the fathers, and was zealous
4 toward God, as ye all are this day. And I persecuted this
way unto the death, binding and delivering into prisons both
5 men and women. As also the high priest doth bear me witness,
and all the estate of the elders; from whom also I received
letters unto the brethren, and went to Damascus, to
bring them which were there bound unto Jerusalem, for to be
6 punished. And it came to pass, that, as I made my journey,
and was come nigh unto Damascus about noon, suddenly there
7 shone from heaven a great light round about me. And I fell
unto the ground, and heard a voice saying unto me, Saul!
8 Saul! why persecutest thou me? And I answered, Who art
thou, Lord? And he said unto me, I am Jesus of Nazareth,
9 whom thou persecutest. And they that were with me saw
indeed the light, and were afraid; but they heard not the
10 voice of him that spake to me. And I said, What shall I do,
Lord? And the Lord said unto me, Arise, and go into Damascus,
and there it shall be told thee of all things which
11 are appointed for thee to do. And when I could not see for
the glory of that light, being led by the hand of them that
12 were with me, I came into Damascus. And one Ananias, a
devout man according to the law, having a good report of all
13 the Jews which dwelt *there*, ' came unto me, and stood, and
said unto me, Brother Saul, receive thy sight. And the same
14 hour I looked up upon him. And he said, The God of our
fathers hath chosen thee, that thou shouldest know his will,
and see that Just One, and shouldest hear the voice of his
15 mouth. For thou shalt be his witness unto all men of what
thou hast seen and heard. And now why tarriest thou? arise,
16 and be baptized, and wash away thy sins, calling on the name
17 of the Lord. And it came to pass, that, when I was come
again to Jerusalem, even while I prayed in the temple, I was
18 in a trance; ' and saw him saying unto me, Make haste, and
get thee quickly out of Jerusalem; for they will not receive
19 thy testimony concerning me. And I said, Lord, they know
that I imprisoned, and beat in every synagogue them that be-
20 lieved on thee; ' and when the blood of thy martyr Stephen
was shed, I also was standing by, and consenting unto his
21 death, and kept the raiment of them that slew him. And he
said unto me, Depart: for I will send thee far hence unto the
Gentiles. . . .
- 22 And they gave him audience unto this word, and *then* lifted
up their voices, and said, Away with such a *fellow* from
23 the earth! for it is not fit that he should live! And as
they cried out, and cast off *their* clothes, and threw dust into

to the Gentiles. He is in danger of being scourged by the Tribune's order. XXII. 30.—XXIII. 10. Being brought before the Sanhedrim he commences his defence, but is insultingly interrupted. The Sanhedrim divides. XXIII. 11—85.

the air, the chief captain commanded him to be brought into 24
the castle, and bade that he should be examined by scourging;
that he might know wherefore they cried so against him. And 25
as they bound him with thongs, Paul said unto the centurion
that stood by, Is it lawful for you to scourge a man that is
a Roman, and uncondemned? When the centurion heard 26
that, he went and told the chief captain, saying, Take heed
what thou doest; for this man is a Roman. Then the chief 27
captain came, and said unto him, Tell me, art thou a Ro-
man? He said, Yea. And the chief captain answered, With 28
a great sum obtained I this freedom. And Paul said, But I
was *free-born*. Then straightway they departed from him 29
which should have examined him: and the chief captain also
was afraid, after he knew that he was a Roman, and because
he had bound him.

On the morrow, because he would have known the cer- 30
tainty wherefore he was accused of the Jews, he loosed him
from his bands, and commanded the chief priests and all their
council to appear, and brought Paul down, and set him be-
fore them. And Paul, earnestly beholding the council, said, 23
Men *and* brethren, I have lived in all good conscience before
God until this day. . . . And the high priest Ananias com- 2
manded them that stood by him, to smite him on the mouth.
—Then said Paul unto him, God shall smite thee, *thou* whit- 3
ed wall! for sittest thou to judge me after the law, and com-
mandest me to be smitten contrary to the law? 4
And they that stood by, said, Revilest thou God's high priest? Then said 5
Paul, I wist not, brethren, that he was the high priest: for it
is written, "Thou shalt not speak evil of the ruler of thy peo-
ple." But when Paul perceived that the one part were Sad- 6
ducees, and the other Pharisees, he cried out in the council,
Men *and* brethren, I am a Phari-ee, the son of a Pharisee:
of the hope and resurrection of the dead I am called in question.
And when he had so said, there arose a dissension between 7
the Pharisees and the Sadducees: and the multitude was di-
vided. For the Sadducees say that there is no resurrection, 8
neither angel, nor spirit: but the Pharisees confess both. And 9
there arose a great cry: and the Scribes *that were* of the Pha-
risees' part arose, and strove, saying, We find no evil in this
man: but if a spirit or an angel hath spoken to him, let us
not fight against God. . . . And when there arose a great dis- 10
sension, the chief captain, fearing lest Paul should have been
pulled in pieces of them, commanded the soldiers to go down,
and to take him by force from among them, and to bring *him*
into the castle.

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The Lord encourages Paul.—A young relative of Paul informs the Tribune of a combination of the Jews to destroy him. Lysias sends him to the Governor Felix at Cesarea. The letter of Lysias.—Paul kept at Cesarea. XXIV. Tertullus

- 11 AND the night following the Lord stood by him, and said,
 12 Be of good cheer, Paul: for as thou hast testified of me in Je-
 13 rusalem, so must thou bear witness also at Rome. And
 14 when it was day, certain of the Jews banded together, and
 15 bound themselves under a curse, saying, that they would
 16 neither eat nor drink till they had killed Paul. And they were
 17 more than forty which had made this conspiracy. And they
 18 came to the chief priests and elders, and said, We have bound
 19 ourselves under a great curse, that we will eat nothing until
 20 we have slain Paul. Now therefore ye with the council signi-
 21 fy to the chief captain, that he bring him down unto you to-
 22 morrow, as though ye would inquire something more per-
 23 fectly concerning him: and we, or ever he come near, are
 24 ready to kill him. And when Paul's sister's son heard of
 25 their lying in wait, he went and entered into the castle, and
 26 told Paul. Then Paul called one of the centurions unto *him*,
 27 and said, Bring this young man unto the chief captain: for
 28 he hath a certain thing to tell him.—So he took *him*, and
 29 brought *him* to the chief captain, and said, Paul the prisoner
 30 called me unto *him*, and prayed me to bring this young man
 31 unto thee, who hath something to say unto thee. Then the
 32 chief captain took him by the hand and went *with him* aside
 33 privately, and asked *him*, What is that thou hast to tell
 34 me? And he said, The Jews have agreed to desire thee, that
 35 thou wouldest bring down Paul to-morrow into the council,
 36 as though they would inquire somewhat of him more perfect-
 37 ly. But do not thou yield unto them: for there lie in wait for
 38 him of them more than forty men, which have bound them-
 39 selves with an oath, that they will neither eat nor drink till
 40 they have killed him: and now are they ready, looking for a
 41 promise from thee. So the chief captain *then* let the young
 42 man depart, and charged *him*, *See thou tell no man that thou*
 43 *hast showed these things to me.* And he called unto *him*
 44 two centurions, saying, Make ready two hundred soldiers to
 45 go to Cesarea, and horsemen threescore and ten, and spear-
 46 men two hundred, at the third hour of the night; and provide
 47 *them* beasts, that they may set Paul on, and bring *him* safe
 48 unto Felix the governor. And he wrote a letter after this
 49 manner: 'Claudius Lysias, unto the most excellent governor
 50 ' Felix, *sendeth* greeting.—This man was taken of the Jews,
 51 ' and should have been killed of them: then came I with an
 52 ' army, and rescued him, having understood that he was a
 53 ' Roman. And when I would have known the cause where-
 54 ' fore they accused him, I brought him forth into their coun-
 55 ' cil: whom I perceived to be accused of questions of their

accuses Paul before Felix. Paul's defence. Felix defers the

'law, but to have nothing laid to his charge worthy of death
'or of bonds. And when it was told me how that the Jews 30
'laid wait for the man, I sent straightway to thee, and gave
'commandment to his accusers also, to say before thee what
'they had against him. Far well.'

THEN the soldiers, as it was commanded them, took Paul, 31
and brought *him* by night to Antipatris. On the morrow they 32
left the horsemen to go with him, and returned to the castle :
'who, when they came to Cesarea, and delivered the epistle 33
to the governor, presented Paul also before him. And when 34
the governor had read *the letter*, he asked of what
province he was. And when he understood that *he was* of
Cilicia; 'I will hear thee, said he, when thine accusers are 35
also come. And he commanded him to be kept in Herod's judg-
ment-hall.

AND after five days, Ananias the high priest descended 24
with the elders, and *with* a certain orator named Tertullus,
who informed the governor against Paul. And when he 2
was called forth, Tertullus began to accuse *him*, saying, See-
ing that by thee we enjoy great quietness, and that very wor-
thy deeds are done unto this nation by thy providence, 'we ac- 3
cept *it* always, and in all places, most noble Felix, with all
thankfulness. Notwithstanding, that I be not further tedi- 4
ous unto thee, I pray thee, that thou wouldest hear us of thy
clemency a few words. For we have found this man a pesti- 5
lent *fellow*, and a mover of sedition among all the Jews
throughout the world, and a ringleader of the sect of the Na-
zarenes: 'who also hath gone about to profane the temple: 6
whom we took, and would have judged according to our law,
'but the chief captain Lysias came *upon us*, and with great 7
violence took *him* away out of our hands, 'commanding his 8
accusers to come unto thee: by examining of whom, thyself
mayest take knowledge of all these things whereof we accuse
him. And the Jews also assented, saying, That these things 9
were so.—Then Paul, after that the governor had beckoned 10
unto him to speak, answered, Forasmuch as I know that thou
hast been of many years a judge unto this nation, I do the
more cheerfully answer for myself: 'because that thou may- 11
est understand, that there are yet but twelve days since I went
up to Jerusalem for to worship. And they neither found me 12
in the temple disputing with any man, neither raising up the
people, neither in the synagogues, nor in the city: 'neither 13
can they prove the things whereof they now accuse me. But 14
this I confess unto thee, that after the way which they call he-
resy, so worship I the God of my fathers, believing all things
which are written in the law and in the prophets: 'and have 15
hope toward God, which they themselves also allow, that there
shall be a resurrection of the dead, both of the just and un-

time of his further trial. Paul expounds the Christian religion to Felix and Drusilla. The avarice of Felix. XXV. 1—12. The Jews urge Festus, the successor of Felix, to condemn

16 just. And herein do I exercise myself, to have always a con-
 17 science void of offence toward God, and toward men. Now,
 18 after many years, I came to bring alms to my nation, and of-
 19 ferings. Whereupon certain Jews from Asia found me puri-
 20 fied in the temple, neither with multitude, nor with tumult:
 21 ' who ought to have been here before thee, and object, if they
 22 had aught against me. Or else let these same *here* say, if they
 23 have found any evil-doing in me, while I stood before the
 24 council, ' except it be for this one voice, that I cried, standing
 25 among them, ' Touching the resurrection of the dead I am
 26 ' called in question this day.'—And when Felix heard these
 27 things, having more perfect knowledge of *that* way, he de-
 28 ferred them, and said, When Lysias the chief captain shall
 29 come down, I will know the uttermost of your matter.—And
 30 he commanded a centurion to keep Paul, and to let *him* have
 31 liberty, and that he should forbid none of his acquaintance to
 32 minister, or come unto him.

33 And after certain days, when Felix came with his wife
 34 Drusilla, which was a Jewess, he sent for Paul, and heard
 35 him concerning the faith in Christ. And as he reasoned of
 36 righteousness, temperance, and judgment to come, Felix
 37 trembled, and answered, Go thy way for this time; when
 38 I have a convenient season, I will call for thee. He hoped
 39 also that money should have been given him of Paul, that he
 40 might loose him; wherefore he sent for him the oftener, and
 41 communed with him.—But after two years Porcius Festus
 42 came into Felix' room: and Felix, willing to show the Jews
 43 a pleasure, left Paul bound.

44 **NOW** when Festus was come into the province, after
 45 2 three days he ascended from Cesarea to Jerusalem. Then the
 46 high priest and the chief of the Jews informed him against
 47 3 Paul, and besought him, ' and desired favour against him,
 48 that he would send for him to Jerusalem; laying wait in the
 49 4 way to kill him. But Festus answered, that Paul should be
 50 kept at Cesarea, and that he himself would depart shortly
 51 5 *thither*. Let them therefore, said he, which among you are
 52 able, go down with *me*, and accuse this man, if there be any
 53 6 wickedness in him.—And when he had tarried among them
 54 more than ten days, he went down unto Cesarea; and the next
 55 day sitting on the judgment-seat, commanded Paul to be
 56 brought. And when he was come, the Jews which came
 57 7 down from Jerusalem stood round about, and laid many and
 58 grievous complaints against Paul, which they could not prove;
 59 8 ' while he answered for himself, Neither against the law of
 60 the Jews, neither against the temple, nor yet against Cesar

Paul. He appeals to Cesar. XXV. 13.—XXVI. Consulta-

have I offended any thing at all. But Festus, willing to do 9
the Jews a pleasure, answered Paul, and said, Wilt thou go
up to Jerusalem, and there be judged of these things before
me? Then said Paul, I stand at Cesar's judgment-seat, where 10
I ought to be judged: to the Jews have I done no wrong, as
thou very well knowest. For if I be an offender, or have com- 11
mitted any thing worthy of death, I refuse not to die: but if
there be none of these things whereof these accuse me, no
man may deliver me unto them. I appeal unto Cesar.—Then 12
Festus, when he had conferred with the council, answered,
Hast thou appealed unto Cesar? unto Cesar shalt thou go.

AND after certain days, king Agrippa and Bernice came 13
unto Cesarea, to salute Festus. And when they had been 14
there many days, Festus declared Paul's cause unto the king,
saying, There is a certain man left in bonds by Felix: 'about 15
whom, when I was at Jerusalem, the chief priests and the el-
ders of the Jews informed me, desiring to have judgment
against him. To whom I answered, It is not the manner of 16
the Romans to deliver any man to die, before that he which is
accused have the accusers face to face, and have license to
answer for himself concerning the crime laid against him.
Therefore, when they were come hither, without any delay 17
on the morrow I sat on the judgment-seat, and commanded
the man to be brought forth; 'against whom, when the ac- 18
cusers stood up, they brought none accusation of such things
as I supposed: 'but had certain questions against him of their 19
own superstition, and of one Jesus, which was dead, whom
Paul affirmed to be alive. And because I doubted of such 20
manner of questions, I asked him whether he would go to Je-
rusalem, and there be judged of these matters. But when 21
Paul had appealed to be reserved unto the hearing of Augus-
tus, I commanded him to be kept till I might send him to Ce-
sar. Then Agrippa said unto Festus, I would also hear the 22
man myself. To-morrow, said he, thou shalt hear him.

AND on the morrow, when Agrippa was come, and Bernice, 23
with great pomp, and was entered into the place of hearing,
with the chief captains and principal men of the city, at Fes-
tus' commandment Paul was brought forth. And Festus said, 24
King Agrippa, and all men which are here present with us, ye
see this man about whom all the multitude of the Jews have
dealt with me, both at Jerusalem, and also here, crying that
he ought not to live any longer. But when I found that he 25
had committed nothing worthy of death, and that he himself
hath appealed to Augustus, I have determined to send him.
Of whom I have no certain thing to write unto my lord. 26
Wherefore I have brought him forth before you, and specially
before thee, O king Agrippa, that after examination had, I
might have somewhat to write. For it seemeth to me unrea- 27

tion of Festus and Agrippa about Paul. Paul's defence

sonable to send a prisoner, and not withal to signify the crimes *laid* against him.

- 26** THEN Agrippa said unto Paul, Thou art permitted to speak for thyself.—Then Paul stretched forth the hand, and answered for himself:—I think myself happy, king Agrippa, because I shall answer for myself this day before thee, touching all the things whereof I am accused of the Jews: 'especially, *because I know* thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.—My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews, 'which knew me from the beginning, (if they would testify,) that after the most straitest sect of our religion, I lived a Pharisee. And now I stand, and am judged for the hope of the promise made of God unto our fathers: 'unto which *promise* our twelve tribes, instantly serving *God* day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?—I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against *them*. And I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto strange cities. Whereupon, as I went to Damascus, with authority and commission from the chief priests, 'at mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me, and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul! Saul! why persecutest thou me? *It is* hard for thee to kick against the pricks. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; 'delivering thee from the people, and *from* the Gentiles, unto whom now I send thee, 'to open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: 'but showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and *then* to the Gentiles, that they should repent and turn to God,

before Agrippa. Festus interrupts him. Agrippa moved. They all acquit Paul, but determine to send him to Rome. XXVII.—XXVIII. 1. Paul, as a prisoner, sets out for Rome. Luke and Aristarchus accompany him. They arrive at Myra in Lycia, and thence sail to The Fair Havens in Crete, where

and do works meet for repentance. For these causes the Jews 21
caught me in the temple, and went about to kill me.—Having 22
therefore obtained help of God, I continue unto this day, wit-
nessing both to small and great, saying none other things than
those which the prophets and Moses did say should come:—
' that Christ should suffer, and that he should be the first that 28
should rise from the dead, and should show light unto the peo-
ple, and to the Gentiles

AND as he thus spake for himself, Festus said with a loud 24
voice, Paul! thou art beside thyself! much learning doth make
thee mad. But he said, I am not mad, most noble Festus; but 25
speak forth the words of truth and soberness. For the king 26
knoweth of these things, before whom also I speak freely. For
I am persuaded that none of these things are hidden from him;
for this thing was not done in a corner. King Agrippa, be- 27
hevest thou the prophets? I know that thou believest.

Then Agrippa said unto Paul, Almost thou persuadest me 28
to be a Christian. And Paul said, I would to God, that not 29
only thou, but also all that hear me this day, were both almost,
and altogether such as I am, except these bonds. And 30
when he had thus spoken, the king rose up, and the governor,
and Bernice, and they that sat with them: ' and when they 31
were gone aside, they talked between themselves, saying, This
man doeth nothing worthy of death, or of bonds. Then said 32
Agrippa unto Festus, This man might have been set at liberty,
if he had not appealed unto Cesar.

AND when it was determined, that we should sail into 27
Italy, they delivered Paul and certain other prisoners unto
one named Julius, a centurion of Augustus' band. And enter- 2
ing into a ship of Adramyttium, we launched, meaning to sail
by the coasts of Asia, one Aristarchus, a Macedonian of Thes-
salonica, being with us. And the next day we touched at Si- 3
don. And Julius courteously entreated Paul, and gave him li-
berty to go unto his friends to refresh himself. And when we 4
had launched from thence, we sailed under Cyprus, because
the winds were contrary. And when we had sailed over the 5
sea of Cilicia and Pamphylia, we came to Myra, a city of Ly-
cia. And there the centurion found a ship of Alexan- 6
dria sailing into Italy; and he put us therein. And when we 7
had sailed slowly many days, and scarce were come over
against Cnidus, the wind not suffering us, we sailed under
Crete, over against Salmone: ' and hardly passing it, came un- 8
to a place which is called, The Fair Havens; nigh wherunto

THE ACTS.

Paul advises them to winter. They sail for Phenice, but are encountered by a tempest. Paul endeavours to encourage the sailors, and his fellow passengers. The ship, at full sail,

- 9 was the city of Lasea.—Now, when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished *them*. ' and said *un* to them, Sirs, I perceive that this voyage will be with hurt and much damage, 11 not only of the lading and ship, but also of our lives. Nevertheless, the centurion believed the master and the owner of the ship more than those things which were spoken by Paul. 12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, *and there* to winter; *which is* a haven of Crete, and lieth toward the south-west and north-west. 13 And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence*, they sailed close 14 by Crete. But not long after there arose against it a tempestuous wind, called Euroclydon. And when the ship was caught, and could not bear up into the wind, we let *her* drive. 16 And running under a certain island which is called Claudia, we 17 had much work to come by the boat: ' which when they had taken up, they used helps, undergirding the ship; and fearing lest they should fall into the quicksands, strake sail, and 18 so were driven. And we being exceedingly tossed with a tempest, the next *day* they lightened the ship; ' and the third *day* 20 we cast out with our own hands the tackling of the ship. And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was 21 then taken away.—But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have 22 gained this harm and loss. And now I exhort you to be of good cheer: for there shall be no loss of *any man's* life among 23 you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, ' saying, Fear not, Paul; thou must be brought before Cesar: and lo, God 25 hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it 26 was told me. Howbeit, we must be cast upon a certain island. 27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed 28 that they drew near to some country; ' and sounded, and found *it* twenty fathoms: and when they had gone a little further, they sounded again, and found *it* fifteen fathoms. Then 29 fearing lest they should have fallen upon rocks, they cast four 30 anchors out of the stern, and wished for the day. And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would 31 have cast anchor out of the foreship, ' Paul said to the centu-

strikes on a sand-bank, and is wrecked. All escape safe to land, which they find to be Melita. XXVIII. 2—15. The people treat them kindly. Paul performs many miracles.

Tion, and to the soldiers, Except these abide in the ship, ye cannot be saved. Then the soldiers cut off the ropes of the boat, and let her fall off. And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried, and continued fasting, having taken nothing. Wherefore I pray you to take *some* meat; for this is for your health: for there shall not a hair fall from the head of any of you. And when he had thus spoken, he took bread, and gave thanks to God in presence of them all; and when he had broken *it*, he began to eat. Then were they all of good cheer, and they also took *some* meat. And we were in all in the ship two hundred threescore and sixteen souls. And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea. And when it was day, they knew not the land: but they discovered a certain creek with a shore, into which they were minded, if it were possible, to thrust in the ship. And when they had taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder-bands, and hoisted up the mainsail to the wind, and made toward shore. And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves. And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. But the centurion, willing to save Paul, kept them from *their* purpose, and commanded that they which could swim, should cast *themselves* first into the sea, and get to land, and the rest, some on boards, and some on *broken* pieces of the ship. And so it came to pass, that they escaped all safe to land. And when they were escaped, then they knew that the island was called Melita.

And the barbarous people showed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold. And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet Vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit, they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god. In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three

They leave the island, and arrive at Puteoli, whence they travel to Rome. XXVIII. 16—31. Paul convokes the Jews,

- 8 days courteously. And it came to pass, that the father of Publius lay sick of a fever, and of a bloody-flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him. So when this was done, others also which had diseases in the island, came, and were healed: ' who also honoured us with many honours; and when we departed, they laded *us* with such things as were necessary.
- 11 AND after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux. And landing at Syracuse, we tarried *there* three days. And from thence we fetched a compass, and came to Rhegium: and after one day the south wind ^{blew} ~~blew~~ and we came the next day to Puteoli: ^{where} ~~where~~ we found ^{brethren} ~~brethren~~, and were desired to tarry with them seven days: and so we went toward Rome. And from thence, when the brethren heard of us, they came to meet us as far as ' Appii-forum,' and ' The Three Taverns; ' whom when Paul saw, he thanked God, and took courage.
- 16 AND when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself, with a soldier that kept him. And it came to pass, that after three days, Paul called the chief of the Jews together. And when they were come together, he said unto them, *Men and brethren*, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans; ' who when they had examined me, would have let *me* go, because there ^{was} ~~was~~ no cause of death in me. But when the Jews spake against *it*, I was constrained to appeal unto Cesar; not that I had ought to accuse my nation of. For this cause therefore have I called for you, to see *you*, and to speak with *you*: because that for the hope of Israel I am bound with this chain. And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came showed or spake any harm of thee. But we desire to hear of thee, what thou thinkest: for as concerning this sect, we know that every where it is spoken against. And when they had appointed him a day, there came many to him into *his* lodging: to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, from morning till evening.
- 24 And some believed the things which were spoken, and some believed not. And when they agreed not among themselves, they departed, after that Paul had spoken one word, *Well spake the Holy Ghost by Esaias the prophet unto our fathers,*
- 26 *I saying, "Go unto this people, and say, Hearing ye shall " hear, and shall not understand; and seeing ye shall see, and*

and addresses them. He preaches at Rome two years, unmolested.

(§ 1. Introduction.) I. 1—17. Paul, as the apostle of the Gentiles, salutes the Roman church, and expresses an earnest

“not perceive: for the heart of this people is waxed gross, 27
 “and their ears are dull of hearing, and their eyes have they
 “closed; lest they should see with *their* eyes, and hear with *their*
 “ears, and understand with *their* heart, and should be con-
 “verted, and I should heal them.”—Be it known therefore 28
 unto you, that the salvation of God is sent unto the Gentiles,
 and *that* they will hear it. And when he had said these words, 29
 the Jews departed, and had great reasoning among them-
 selves.

AND Paul dwelt two whole years in his own hired house, 30
 and received all that came in unto him, preaching the king- 31
 dom of God, and teaching those things which concern the Lord
 Jesus Christ, with all confidence, no man forbidding him.

THE EPISTLE OF PAUL TO THE ROMANS.

PAUL, a servant of Jesus Christ, called *to be* an apostle, 1
 separated unto the gospel of God, (which he had promised 2
 afore by his prophets in the holy scriptures,) concerning his 3
 Son Jesus Christ our Lord,—(who was made of the seed of 4
 David according to the flesh: and declared *to be* the Son of 4
 God with power, according to the Spirit of holiness, by the re- 5
 surrection from the dead: by whom we have received grace 5
 and apostleship, for obedience to the faith among all nations,
 for his name: among whom are ye also the called of Jesus 6
 Christ:—to all that be in Rome, beloved of God, called *to be* 7
 saints. Grace to you, and peace from God our Father, and the
 Lord Jesus Christ.

FIRST, I thank my God through Jesus Christ for you all, 8
 that your faith is spoken of throughout the whole world. For 9
 God is my witness, whom I serve with my spirit in the gospel
 of his Son, that without ceasing I make mention of you; al-
 ways in my prayers making request (if by any means now at 10
 length I might have a prosperous journey by the will of God)
 to come unto you. For I long to see you, that I may impart 11
 unto you some spiritual gift, to the end ye may be established,
 that is, that I may be comforted together with you, by the 12
 mutual faith both of you and me. Now I would not have you 13
 ignorant, brethren, that oftentimes I purposed to come unto
 you (but was let hitherto) that I might have some fruit among
 you also, even as among other Gentiles. I am debtor both to 14
 the Greeks, and to the Barbarians; both to the wise, and to the

desire to preach to them that gospel which alone revealed the way of salvation. Justification by FAITH, which every man needs, is the sum of the gospel. (§ 2. I. 18—V. Proof of the doctrine of justification.) I. 18—32. Gentiles with only the light of nature, have had such a knowledge of the perfections and will of God, as renders their sins inexcusable.—A deplorable

15 unwise. So, as much as in me is, I am ready to preach the
16 gospel to you that are at Rome also. For I am not
ashamed of the gospel of Christ: for it is the power of God
unto salvation to every one that believeth; to the Jew first, and
17 also to the Greek. For therein is the righteousness of God
revealed from faith to faith: as it is written, "The just shall
"live by faith."

18 **FOR** the wrath of God is revealed from heaven against all
ungodliness, and unrighteousness of men, who hold the truth
19 in unrighteousness. Because that which may be known of God,
20 is manifest in them; for God hath showed it unto them: ' (for
the invisible things of him from the creation of the world are
clearly seen, being understood by the things that are made,
even his eternal power and Godhead; so that they are without
21 excuse: ' because that when they knew God, they glorified
him not as God, neither were thankful, but became vain in
22 their imaginations, and their foolish heart was darkened. Pro-
23 fessing themselves to be wise, they became fools, ' and chang-
ed the glory of the incorruptible God into an image made like
to corruptible man, and to birds, and four-footed beasts, and
24 creeping things. Wherefore God also gave them up to un-
cleanness, through the lusts of their own hearts, to dishonour
25 their own bodies between themselves: ' who changed the truth
of God into a lie, and worshipped and served the creature
26 more than the Creator, who is blessed for ever! Amen. For
this cause God gave them up unto vile affections. For even
their women did change the natural use into that which is
27 against nature: ' and likewise also the men, leaving the natu-
ral use of the woman, burned in their lust one toward an-
other; men with men working that which is unseemly, and
receiving in themselves that recompense of their error which
28 was meet. And even as they did not like to retain God in *their*
knowledge, God gave them over to a reprobate mind, to do those
29 things which are not convenient: ' being filled with all unrighte-
ousness, fornication, wickedness, covetousness, maliciousness;
full of envy, murder, debate, deceit, malignity; whisperers,
30 ' backbiters, haters of God, spiteful, proud, boasters, inven-
31 tors of evil things, disobedient to parents, ' without understand-
ing, covenant-breakers, without natural affection, implacable,
32 unmerciful:—who knowing the judgment of God, (that they
which commit such things are worthy of death;) not only do
the same, but have pleasure in them that do them.

able picture of the heathen world. II. The Jews also, though they boast of the law, have incurred greater guilt than the Gentiles, for they have neglected the revealed will of God.

THEREFORE thou art inexcusable, O man, whosoever thou art, that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest, doest the same things. But we are sure that the judgment of God is according to truth, against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? ¹ or despisest thou the riches of his goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance? ² but after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God, ³ who will render to every man according to his deeds: ⁴ to them who by patient continuance in well doing, seek for glory, and honour, and immortality; eternal life: ⁵ but unto them that are contentious, and do not obey the truth, but obey unrighteousness; indignation and wrath, ⁶ tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile; ⁷ but glory, honour, and peace, to every man that worketh good; to the Jew first, and also to the Gentile;—for there is no respect of persons with God. For as many as have sinned without law, shall also perish without law: and as many as have sinned in the law, shall be judged by the law,—(for not the hearers of the law *are* just before God, but the doers of the law shall be justified, ⁸ for when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves, ⁹ which show the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing, or else excusing one another;—in the day when God shall judge the secrets of men by Jesus Christ, according to my gospel.—Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, ¹⁰ and knowest *his* will, and approvest the things that are more excellent, being instructed out of the law, ¹¹ and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, ¹² an instructor of the foolish, a teacher of babes, which hast the form of knowledge, and of the truth in the law: ¹³ thou therefore which teachest another, teachest thou not thyself? thou that preachest, a man should not steal, dost thou steal? ¹⁴ thou that sayest, a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? ¹⁵ thou that makest thy boast of the law, through breaking the law dishonourest thou God? ¹⁶ “For the name of God is blasphemed among the Gentiles, ¹⁷ through you;” as it is written. For circumcision ve-

External forms (e. g. circumcision) cannot profit without inward piety. III. 1—20. The Jews have possessed not a few privileges yet these do not exempt them from the punishment of sin.—ALL men, therefore, are obnoxious to divine wrath.—The Hebrew scriptures corroborate this. III. 21—31. As

- rily profiteth, if thou keep the law; but if thou be a breaker
 26 of the law, thy circumcision is made uncircumcision. Therefore, if the uncircumcision keep the righteousness of the law,
 27 shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress
 28 the law? For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh: *but*
 29 *he is a Jew* which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.
- 3 WHAT advantage then hath the Jew? or what profit *is there*
 2 of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God. For what if some
 3 did not believe? shall their unbelief make the faith of God without effect? *God forbid: yea, let God be true, but every man*
 4 *a liar; as it is written, "That thou mightest be justified in thy sayings, and mightest overcome when thou art judged."*
 5 But if our unrighteousness commend the righteousness of God, what shall we say? *Is God unrighteous who taketh vengeance?* (I speak as a man,) *God forbid: for then how shall*
 6 *God judge the world?* For if the truth of God hath more abounded through my lie unto his glory; why yet am I also
 7 judged as a sinner? And not *rather* (as we be slanderously reported, and as some affirm that we say) Let us do evil, that
 8 good may come? whose damnation is just. What then? are we better *than they?* No, in no wise: for we have before
 9 proved both Jews and Gentiles, that they are all under sin; as it is written, "There is none righteous, no, not one:
 10 " *'there is none that understandeth, there is none that seeketh after God, 'they are all gone out of the way, they are*
 11 *"together become unprofitable: there is none that doeth good, no, not one: 'their throat is an open sepulchre; with their*
 12 *"tongues they have used deceit; the poison of asps is under their lips: 'whose mouth is full of cursing and bitterness.*
 13 *"—Their feet are swift to shed blood, 'destruction and misery are in their ways: 'and the way of peace have they not*
 14 *"known. There is no fear of God before their eyes."* Now we know that what things soever the law saith, it saith to them
 15 who are under the law: that every mouth may be stopped, and
 16 all the world may become guilty before God. Therefore by the deeds of the law, there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.
- 21 But now the righteousness of God without the law is mani-

Jesus Christ died to expiate sin, all who have faith in him shall be justified. IV. No other method of justification beside this was ever approved by God, for by faith, Abraham,

festes, being witnessed by the law and the prophets; 'even 22
the righteousness of God, *which is* by faith of Jesus Christ un-
to all, and upon all them that believe; for there is no differ-
ence: 'for all have sinned, and come short of the gl ry of 23
God; 'being justified freely by his grace, through the redemp- 24
tion that is in Christ Jesus; 'wh m God hath set forth to be a 25
propitiation, through faith in his blood, to declare his righte-
ousness for the remission of sins that are past, through the for-
bearance of God; 'to declare, *I say*, at this time his righte- 26
ousness: that he might be just, and the justifier of him which
believeth in Jesus.—Where is boasting then? It is excluded. 27
By what law? of works? Nay; but by the law of faith. There- 28
fore we conclude, that a man is justified by faith without the
deeds of the law.—*Is he* the God of the Jews only? *is he* not 29
also of the Gentiles? Yes, of the Gentiles also: 'seeing *it is* 30
one God which shall justify the circumcision by faith, and un-
circumcision through faith. Do we then make void the law 31
through faith? God forbid: yea, we establish the law.

WHAT shall we then say that Abraham our father, as per- 4
taining to the flesh, hath found? For if Abraham were just- 2
ified by works, he hath *whereof* to glory, but not before
God. For what saith the Scripture? "Abraham believed 5
"God, and it was counted unto him for righteousness." Now 4
to him that worketh, is the reward not reckoned of grace,
but of debt. But to him that worketh not, but believeth on 5
him that justifieth the ungodly, his faith is counted for right-
eousness. Even as David also describeth the blessedness of the 6
man unto whom God imputeth righteousness without works,
saying, "Blessed are they whose iniquities are forgiven, and 7
"whose sins are covered; blessed is the man to whom the 8
"Lord will not impute sin." Cometh this blessedness then 9
upon the circumcision *only*, or upon the uncircumcision also?
For we say that faith was reckoned to Abraham for righteous-
ness. How was it then reckoned? when he was in circum- 10
cision, or in uncircumcision? Not in circumcision, but in
uncircumcision. And he received the sign of circumcision, a 11
seal of the righteousness of the faith which *he had yet* being
uncircumcised: that he might be the father of all them that
believe, though they be not circumcised, (that righteousness
might be imputed unto them also,) 'and the father of circum- 12
cision to them who are not of the circumcision only, but who
also walk in the steps of that faith of our father Abraham,
which *he had* being yet uncircumcised. For the pro- 13
mise that he should be the heir of the world *was* not to Abra-
ham, or to his seed, through the law, but through the righte-
ousness of faith. For if they which are of the law be heirs, 14

(long before his circumcision,) and all other saints, have been accepted. V. 1—11. The blessings which belong to all who are justified by faith in Christ. V. 12—21. As by the sin of

15 faith is made void, and the promise made of none effect. Because the law worketh wrath: for where no law is *there is*
 16 no transgression. Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed: not to that only which is of the law, but to that also which is
 17 of the faith of Abraham, who is the father of us all, * (as it is written, "I have made thee a father of many nations") before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not, as though
 18 they were. Who against hope believed in hope, that he might become the father of many nations; (according to that
 19 which was spoken; "So shall thy seed be,") † and being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, neither yet the
 20 deadness of Sarah's womb; he staggered not at the promise of God through unbelief; but was strong in faith, giving
 21 glory to God; and being fully persuaded, that what he had
 22 promised, he was able also to perform. And therefore it was
 23 imputed to him for righteousness. Now, it was not
 24 written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on
 25 him that raised up Jesus our Lord from the dead, † who was delivered for our offences, and was raised again for our justification.

5 THEREFORE being justified by faith, we have peace with
 2 God, through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice
 3 in hope of the glory of God. And not only *so*, but we glory in tribulations also; knowing that tribulation worketh patience; † and patience, experience; and experience, hope:
 4 † and hope maketh not ashamed; because the love of God is shed abroad in our hearts, by the Holy Ghost which is given
 6 unto us. For when we were yet without strength, in due time
 7 Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some
 8 would even dare to die. But God commendeth his love toward us, in that while we were yet sinners, Christ died for
 9 us. Much more then, being now justified by his blood,
 10 we shall be saved from wrath through him. For if when we were enemies, we were reconciled to God by the death of his son; much more, being reconciled, we shall be saved by
 11 his life. And not only *so*, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement.

12 WHEREFORE as by ONE MAN sin entered into the world, and death by sin; and so death passed upon all men, for that

Adam, all his posterity became obnoxious to death, so the way of salvation through Christ is open to all. (§ 3 VI—VIII. Consequences of justification) VI—VII. c. The Gospel though it does away the law does not destroy but confirms the

all have sinned.—For until the law, sin was in the world;— 13
but sin is not imputed when there is no law,— nevertheless, 14
death reigned from Adam to Moses, even over them that had
not sinned after the similitude of Adam's transgression;—
WHO IS THE FIGURE OF HIM THAT WAS TO COME:—But 15
not as the offence, so also is the free gift. For if through the
offence of one many be dead, much more the grace of God,
and the gift by grace, *which is* by one man, Jesus Christ, hath
abounded unto many. And not as *it was* by one that sinned, 16
so is the gift. For the judgment *was* by one to condemna-
tion, but the free gift *is* of many offences unto justification.
For by one man's offence death reigned by one; much 17
more they which receive abundance of grace, and of the gift
of righteousness, shall reign in life by one, Jesus Christ.
Therefore, as by the offence of one *judgment came* upon all 18
men unto condemnation, even so by the righteousness of one
the free gift came upon all men unto justification of life.
For as by one man's disobedience many were made sinners, 19
so by the obedience of one shall many be made righteous.

Moreover the law entered, that the offence might abound. 20
But where sin abounded, grace did much more abound:
that as sin hath reigned unto death, even so might grace 21
reign through righteousness unto eternal life, by Jesus Christ
our Lord.

WHAT shall we say then? Shall we continue in sin, that 6
grace may abound? God forbid: how shall we, that are dead 2
to sin, live any longer therein? Know ye not that so many 3
of us as were baptized into Jesus Christ, were baptized into
his death? Therefore we are buried with him by baptism 4
into death: that like as Christ was raised up from the dead by
the glory of the Father, even so we also should walk in new-
ness of life. For if we have been planted together in the 5
likeness of his death, we shall be also *in the likeness* of his
resurrection: knowing this, that our old man is crucified with 6
him, that the body of sin might be destroyed, that hence-
forth we should not serve sin. For he that is dead is freed 7
from sin. Now, if we be dead with Christ, we believe that
we shall also live with him: knowing that Christ, being rais- 9
ed from the dead, dieth no more; death hath no more domi-
nion over him. For in that he died, he died unto sin once; 10
but in that he liveth, he liveth unto God. Likewise reckon 11
ye also yourselves to be dead indeed unto sin, but alive unto
God through Jesus Christ our Lord. Let not sin 12
therefore reign in your mortal body, that ye should obey

obligation to obedience. (The nature and meaning of baptism.) By Faith in Christ, not by obeying the law, we obtain deliverance from the power and punishment of sin. Therefore the service of Christ is preferable to legal bondage.

- 13 it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin : but yield yourselves unto God, as those that are alive from the dead, and your
14 members as instruments of righteousness unto God : for sin
15 shall not have dominion over you : for ye are not under the law, but under grace. What then ? shall we sin, because we are not under the law, but under grace ? God forbid.
16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey ; whether
17 of sin unto death, or of obedience unto righteousness ? But God be thanked, that ye were the servants of sin ; but ye have obeyed from the heart that form of doctrine which was
18 delivered you. Being then made free from sin, ye became
19 the servants of righteousness : (I speak after the manner of men because of the infirmity of your flesh :) for as ye have yielded your members servants to uncleanness and to iniquity, unto iniquity ; even so now yield your members servants
20 unto righteousness, unto holiness. For when ye were
21 the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed ? for the end of those things is death. But now being made free from sin, and become servants to God, ye have
22 your fruit unto holiness, and the end everlasting life. For the wages of sin is death : but the gift of God is eternal life,
23 through Jesus Christ our Lord. Know ye not, brethren, (for I speak to them that know the law) how that the law hath
24 dominion over a man as long as he liveth ?—For the woman which hath a husband, is bound by the law to her husband so long as he liveth ; but if the husband be dead, she is loosed
25 from the law of her husband. So then, if while her husband liveth, she be married to another man, she shall be called an adulteress : but if her husband be dead, she is free from that law ; so that she is no adulteress, though she be married
26 to another man.—Wherefore, my brethren, ye also are become dead to the law by the body of Christ ; that ye should be married to another, even to him who is raised from the
27 dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sin, which were by the law, did work in our members to bring forth fruit unto death :
28 but now we are delivered from the law, that being dead wherein we were held ; that we should serve in newness of spirit, and not in the oldness of the letter
29 WHAT shall we say then ? Is the law sin ? God forbid. Nay, I had not known sin, but by the law : for I had not known lust, except the law had said, “Thou shalt not co-

VII.7.—VIII.11. *Such is the depravity of our nature, that even after regeneration we are internally harrassed by a perpetual warfare between the desires of sense and gracious principles. Being justified, God becomes our Father, and we shall*

“vet . . .” But sin, taking occasion by the commandment, *8
wrought in me all manner of concupiscence. For without the
law sin *was* dead. For I was alive without the law once: but 9
when the commandment came, sin revived, and I died. And 10
the commandment which *was ordained* to life, I found *to be* unto
death. For sin, taking occasion by the commandment, deceived 11
me: and by it slew *me*.—Wherefore the law *is* holy, and the 12
commandment holy, and just and good. Was then that which is 13
good made death unto me? God forbid. But sin, that it might
appear sin, worki^g death in me by that which is^g good; that sin
by the commandment might become exceeding sinful. For 14
we know that the law is spiritual: but I am carnal, sold under
sin. For that which I do, I allow not: for what I would, that 15
do I not; but what I hate, that do I. If then I do that which 16
I would not, I consent unto the law that *it is* good. Now 17
then it is no more I that do it, but sin that dwelleth in me.
For I know that in me (that is, in my flesh,) dwelleth no 18
good thing: for to will is present with me; but *how* to per-
form that which is good, I find not. For the good that I 19
would, I do not; but the evil which I would not, that I do. Now
if I *to* that I would not, it is no more I that do it, but sin that 20
dwelleth in me.—I find then a law, that when I would do 21
good, evil is present with me. For I delight in the law of 22
God, after the inward man: ¹ but I see another law in my 23
members warring against the law of my mind, and bring-
ing me into captivity to the law of sin which is in my mem-
bers. O wretched man that I am ¹ who shall deliver me from 24
the body of this death? ¹ I thank God, through Jesus Christ our 25
Lord. So then, with the mind I myself serve the law of God;
but with the flesh, the law of sin. There *is* therefore now no 8
condemnation to them which are in Christ Jesus, who walk
not after the flesh, but after the Spirit. For the law of the 2
Spirit of life in Christ Jesus, hath made me free from the law
of sin and death. For what the law could not do, in that it 3
was weak through the flesh, God sending his own Son in the
likeness of sinful flesh, and for sin, condemned sin in the
flesh: ¹ that the righteousness of the law might be fulfilled 4
in us, who walk not after the flesh, but after the Spirit. For 5
they that are after the flesh, do mind the things of the flesh:
but they that are after the Spirit, the things of the Spirit.
For to be carnally minded *is* death; but to be spiritually
minded *is* life and peace: ¹ because the carnal mind *is* enmi- 6
ty against God: for it is not subject to the law of God, neither 7
indeed can be. So then they that are in the flesh cannot 8
please God. But ye are not in the flesh, but in the Spirit, 9

assuredly obtain eternal life. VIII. 12—17. The privileges and blessings of the children of God. VIII. 18—39. Christians should bear external calamities with fortitude and hope. Such are very dear to God, and though now afflicted, will hereafter be more than compensated for all sorrows (§ 4. IX

- if so be that the Spirit of God dwell in you. Now, if any man
10 have not the Spirit of Christ, he is none of his. And if
Christ be in you, the body is dead because of sin; but the Spi-
11 rit is life because of righteousness. But if the Spirit of him
that raised up Jesus from the dead dwell in you, he that
raised up Christ from the dead shall also quicken your mortal
bodies by his Spirit that dwelleth in you.
- 12 THEREFORE, brethren, we are debtors, not to the flesh, to
13 live after the flesh. For if ye live after the flesh, ye shall die:
but if ye through the Spirit do mortify the deeds of the body,
14 ye shall live. For as many as are led by the Spirit of God,
15 they are the sons of God. For ye have not received the spirit
of bondage again to fear; but ye have received the Spirit of
16 adoption, whereby we cry, Abba, Father. The Spirit itself
beareth witness with our spirit, that we are the children of
17 God: and if children, then heirs: heirs of God, and joint-
heirs with Christ; if so be that we suffer with him, that we
may be also glorified together.
- 18 For I reckon, that the sufferings of this present time are
not worthy to be compared with the glory which shall be re-
19 vealed in us. For the earnest expectation of the creature
20 waiteth for the manifestation of the sons of God. For the
creature was made subject to vanity, not willingly, but by
21 reason of him who hath subjected *the same* in hope; because
the creature itself also shall be delivered from the bondage of
corruption, into the glorious liberty of the children of God.
- 22 For we know that the whole creation groaneth, and travaileth
23 in pain together until now: and not only *they*, but ourselves
also, which have the first fruits of the Spirit, even we our-
selves groan within ourselves, waiting for the adoption, to wit,
24 the redemption of our body. For we are saved by hope. But
hope that is seen, is not hope: for what a man seeth, why doth
25 he yet hope for? But if we hope for that we see not, *then*
26 do we with patience wait for *it*. Likewise the Spirit also help-
eth our infirmities: for we know not what we should pray for
as we ought: but the Spirit itself maketh intercession for us
27 with groanings which cannot be uttered. And he that search-
eth the hearts knoweth what *is* the mind of the Spirit, be-
cause he maketh intercession for the saints, according to *the*
28 *will of God*. And we know that all things work together
for good, to them that love God, to them who are called
29 according to *his* purpose. For whom he did foreknow, he
also did predestinate to be conformed to the image of his Son,
30 that he might be the first-born among many brethren. More-

—XI. In rejecting and punishing the Jews, God has not denied himself.) *The Apostle's affectionate concern for the Jews. (Their former greatness. The Messiah sprung from them.) Their rejection does not invalidate the promises of God, for those promises were not made to the natural posterity*

over, whom he did predestinate, them he also called; and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these 31 things? If God *be* for us, who *can be* against us? ¹ He that 32 spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall 33 lay any thing to the charge of God's elect? [*it is*] God that justifieth? Who *is* he that condemneth? [*it is*] Christ that died? 34 yea rather, that is risen again? who is even at the right hand of God, who also maketh intercession for us? Who shall se- 35 parate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? (As it is written, "For thy sake we are killed all 36 "the day long; we are accounted as sheep for the slaughter." Nay, in all these things we are more than conquerors, 37 through him that loved us. For I am persuaded, that neither 38 death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, ¹ nor height, nor depth, 39 nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

I SAY the truth in Christ, I lie not, (my conscience also 9 bearing me witness in the Holy Ghost,) That I have great 2 heaviness and continual sorrow in my heart. For I could wish 3 that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh: ¹ who are Israelites; to whom 4 *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; ¹ whose *are* the fathers, and of whom, as concern- 5 ing the flesh, Christ *came*; who is over all God, blessed for ever! Amen. Not as though the word of God hath taken 6 none effect. For they *are* not all Israel, which are of Israel: ¹ neither, because they are of the seed of Abraham, *are they* 7 all children: but,—“In Isaac shall thy seed be called,” ¹ that 8 is, They which are the children of the flesh, these *are* not the children of God; but the children of the promise are counted for the seed. For this *is* the word of promise,—“At this 9 “time will I come, and Sarah shall have a son.” And not 10 only *this*; but when Rebecca also had conceived by one, *even* by our father Isaac, ¹ for the children being not yet born, 11 neither having done any good or evil,—(that the purpose of God, according to election might stand, not of works, but of him that callieth;) ¹ it was said unto her,—“The elder shall 12 “serve the younger:” ¹ as it is written, “Jacob have I lov- 13

of Abraham.—The sovereignty of God in bestowing his grace is most wise and holy. This is confirmed by examples recorded in the Old Testament. IX. 30—X. The Jews

- 14 “ed, but Esau have I hated” What shall we say then? Is
 15 there unrighteousness with God? God forbid. For he saith
 to Moses, “I will have mercy on whom I will have mercy,
 “and I will have compassion on whom I will have compas-
 16 “sion.” So then, *it is* not of him that willeth, nor of him
 17 that runneth, but of God that showeth mercy. For the
 scripture saith unto Pharaoh; “Even for this same purpose
 “have I raised thee up, that I might show my power in
 “thee, and that my name might be declared throughout all
 18 “the earth.” Therefore hath he mercy on whom he will
 have mercy, and whom he will he hardeneth. Thou wilt
 19 say then unto me, Why doth he yet find fault? for who hath
 20 resisted his will? Nay but, O man, who art thou that re-
 pliest against God? Shall the thing formed say to him that
 21 formed *it*, Why hast thou made me thus? Hath not the pot-
 ter power over the clay, of the same lump to make one ves-
 22 sel unto honour, and another unto dishonour? *What* if God,
 willing to show *his* wrath, and to make his power known, en-
 23 dured with much long suffering the vessels of wrath fitted to
 destruction: and that he might make known the riches of
 his glory on the vessels of mercy, which he had afore pre-
 24 pared unto glory, even us, whom he hath called, not of the
 25 Jews only, but also of the Gentiles? As he saith also in
 Osee, “I will call them my people, which were not my peo-
 26 “ple; and her beloved, which was not beloved.—And it shall
 “come to pass, *that* in the place where it was said unto them,
 “Ye *are* not my people:—there shall they be called, The
 27 “children of the living God” Esaias also crieth concerning
 Israel, “Though the number of the children of Israel be as
 28 “the sand of the sea, a remnant shall be saved; for he will
 “finish the work, and cut *it* short in righteousness: because
 “a short work will the Lord make upon the earth.” And
 as Esaias said before, “Except the Lord of Sabaoth had left
 “us a seed, we had been as Sodoma, and been made like unto
 “Gomorrah.”
- 30 WHAT shall we say then? That the Gentiles which followed
 not after righteousness, have attained to righteousness, even
 31 the righteousness which is of faith: but Israel, which follow-
 ed after the law of righteousness, hath not attained to the law
 32 of righteousness. Wherefore? Because *they sought it* not by
 faith, but as it were by the works of the law. For they stum-
 33 bled at that stumbling-stone; as it is written, “Behold, I lay
 “in Sion a stumbling-stone, and rock of offence: and whoso-
 10 “ever believeth on him shall not be ashamed.” Breth-
 ren, my heart’s desire and prayer to God for Israel is, that
 2 they might be saved. For I bear them record that they have

through wilful hardness, have forfeited the favour of God. They rely on personal merit, and reject the offer of gratuitous salvation through Christ. Gentiles who believe, have justly a claim on the mercy of God, for he invites all to be saved by Christ. XI. Though the greater part of the Jews

a zeal of God, but not according to knowledge. For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth. For Moses describeth the righteousness which is of the law, "That the man which doeth those things shall live by them." But the righteousness which is of faith speaketh on this wise, "Say not in thy heart, Who shall ascend into heaven?" (that is, to bring Christ down from above:) nor, "Who shall descend into the deep?" (that is, to bring up Christ again from the dead.) But what saith it?—"The word is nigh thee, even in thy mouth, and in thy heart:"—that is, the word of faith, which we preach. That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved. (For with the heart, man believeth unto righteousness; and with the mouth, confession is made unto salvation.) For, the scripture saith, "Whosoever believeth on him shall not be ashamed." For there is no difference between the Jew and the Greek: for the same Lord over all, is rich unto all that call upon him. "For whosoever shall call upon the name of the Lord shall be saved." How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" But they have not all obeyed the gospel. For Esaias saith, "Lord, who hath believed our report?" So then, faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard? Yes, verily, "their sound went into all the earth, and their words unto the ends of the world." But I say, Did not Israel know? First, Moses saith, "I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you." But Esaias is very bold, and saith, "I was found of them that sought me not; I was made manifest unto them that asked not after me." But to Israel he saith, "All day long I have stretched forth my hands unto a disobedient and gainsaying people."

I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he

are obdurate and unbelieving, yet many have become disciples of Christ. The Gentiles having greatly gained by the rejection of the perverse Jews, should be admonished by their example, and refrain from pride. The Apostle predicts the re-

foreknew. Wot ye not what the scripture saith of Elias? how
 3 he maketh intercession to God against Israel, saying, ' " Lord,
 " they have killed thy prophets, and digged down thine altars;
 4 " and I am left alone, and they seek my life." But what saith
 the answer of God unto him? " I have reserved to my self seven
 " thousand men, who have not bowed the knee to *the image*
 5 " *of Baal* " Even so then at this present time also there is a
 6 remnant according to the election of grace. And if by grace,
 then *is it* no more of works: otherwise grace is no more grace.
 But if *it be* of works, then is it no more grace: otherwise work
 7 is no more work. What then? Israel hath not obtained that
 which he seeketh for; but the election hath obtained it, and
 8 the rest were blinded, ' (according as it is written, " God hath
 " given them the spirit of slumber, eyes that they should not
 " see, and ears that they should not hear;") unto this day.
 9 And David saith, " Let their table be made a snare, and a trap,
 10 " and a stumbling-block, and a recompense unto them: ' let
 " their eyes be darkened, that they may not see, and bow
 11 " down their back always." I say then, Have they stum-
 bled that they should fall? God forbid: but *rather* through
 their fall salvation *is come* unto the Gentiles, for to provoke
 12 them to jealousy. Now, if the fall of them *be* the riches of
 the world, and the diminishing of them the riches of the Gen-
 13 tiles; how much more their fulness? For I speak to you Gen-
 tiles, inasmuch as I am the apostle of the Gentiles, I magnify
 14 mine office, ' if by any means I may provoke to emulation
 15 *them which are* my flesh, and might save some of them. For
 if the casting away of them *be* the reconciling of the world,
 what *shall* the receiving of *them be*, but life from the dead?
 16 For if the first fruit *be* holy, the lump *is* also *holy*: and if the
 17 root *be* holy, so *are* the branches. And if some of the branches
 be broken off, and thou, being a wild olive tree, wert grafted
 in among them, and with them partakest of the root and fat-
 18 ness of the olive-tree; ' boast not against the branches. But
 19 if thou boast, thou bearest not the root, but the root thee. Thou
 wilt say then, The branches were broken off, that I might be
 20 grafted in. Well; because of unbelief they were broken off,
 21 and thou standest by faith. Be not high-minded, but fear: ' for
 if God spared not the natural branches, *take heed* lest he also
 22 spare not thee. Behold therefore the goodness and severe-
 rity of God: on them which fell, severity; but toward thee,
 goodness, if thou continue in *his* goodness: otherwise thou shalt
 23 also be cut off. And they also, if they abide not still in unbel-
 ief, shall be grafted in: for God is able to graft them in again.
 24 For if thou wert cut out of the olive-tree which is wild by nature,

turn of the Jews, when they and the Gentiles shall form but one church. In view of the foregoing subjects the apostle adores the astonishing wisdom of the divine government. (§ 5 Preceptive part.) (XII.) Paul exhorts the Romans to sanctity of life,—to the proper use of the gifts of the Spirit,

and were grafted contrary to nature into a good olive-tree; how much more shall these, which be the natural *branches*, be grafted into their own olive-tree? For I would not, brethren, 25 that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And 26 so all Israel shall be saved: as it is written, “There shall “come out of Sion the Deliverer, and shall turn away ungod- 27 “liness from Jacob: *for this is my covenant unto them, when “I shall take away their sins, . . .*” As concerning the gospel, *28 *they are enemies for your sakes: but as touching the election, they are beloved for the fathers’ sakes. For the gifts and call- 29 ing of God are without repentance. For as ye in times past 30 have not believed God, yet have now obtained mercy through their unbelief; I even so have these also now not believed, that 31 through your mercy they also may obtain mercy. For God 32 hath concluded them all in unbelief, that he might have mercy upon all.* O the depth of the riches both of the wis- 33 dom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out! For who hath known 34 the mind of the Lord? or who hath been his counsellor? Or 35 who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him *are* all 36 things: to whom *be* glory for ever! Amen.

I BESEECH you therefore, brethren, by the mercies of 12 God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service. And be 2 not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect will of God. For I say, through 3 the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, 4 and all members have not the same office: I so we, *being* many, 5 are one body in Christ, and every one members one of another; I having then gifts, differing according to the grace that is given to us; whether prophecy, *let us prophesy* according to the 6 proportion of faith; I or ministry, *let us wait on our ministering*: or he that teacheth, on teaching: I or he that exhorteth, 7 on exhortation: he that giveth, *let him do it* with simplicity: he that ruleth, with diligence: he that sheweth mercy, with cheerfulness.—*Let love be without dissimulation. Abhor that 9*

conferred for ecclesiastical offices,—to Christian love and charity;—to avoid revenge, (XIII.)—to be obedient to lawful magistrates,—to be governed by mutual love,—to avoid every thing forbidden by the moral law, as equally forbidden by the

- 10 which is evil; cleave to that which is good. *Be kindly*
 11 *affectioned one to another with brotherly love; in honour*
 12 *preferring one another; 'not slothful in business; fervent in*
 13 *spirit; serving the Lord; 'rejoicing in hope; patient in tribula-*
 14 *tion; continuing instant in prayer; 'distributing to the neces-*
 15 *sity of saints; given to hospitality. Bless them which perse-*
 16 *cute you; bless, and curse not. Rejoice with them that do*
 17 *rejoice, and weep with them that weep. Be of the same mind*
 18 *one toward another. Mind not high things, but condescend to*
 19 *men of low estate. Be not wise in your own conceits 'Re-*
 20 *compense to no man evil for evil. Provide things honest in*
 21 *the sight of all men. If it be possible, as much as lieth in you,*
 22 *live peaceably with all men. Dearly beloved, avenge not*
 23 *yourselves, but rather give place unto wrath: for it is written,*
 24 *"Vengeance is mine; I will repay, saith the Lord."* There-
 25 *fore, if thine enemy hunger, feed him; if he thirst, give him*
 26 *drink: for in so doing thou shalt heap coals of fire on his head.*
 27 *Be not overcome of evil, but overcome evil with good.*
 28 **13** *LET every soul be subject unto the higher powers. For*
 29 *there is no power but of God: the powers that be, are or-*
 30 *dained of God. Whosoever therefore resisteth the power,*
 31 *resisteth the ordinance of God: and they that resist shall re-*
 32 *ceive to themselves damnation. For rulers are not a terror to*
 33 *good works, but to the evil. Wilt thou then not be afraid of*
 34 *the power? do that which is good, and thou shalt have praise*
 35 *of the same; 'for he is the minister of God to thee for good.*
 36 *But if thou do that which is evil, be afraid; for he beareth not*
 37 *the sword in vain: for he is the minister of God, a revenger*
 38 *to execute wrath upon him that doeth evil. Wherefore ye*
 39 *must needs be subject, not only for wrath, but also for con-*
 40 *science' sake. For, for this cause pay ye tribute also: for*
 41 *they are God's ministers, attending continually upon this very*
 42 *thing. Render therefore to all their dues: tribute to whom tri-*
 43 *bute is due; custom to whom custom; fear to whom fear; ho-*
 44 *nour to whom honour.—Owe no man any thing, but to love*
 45 *one another: for he that loveth another hath fulfilled the law.*
 46 *For this, "Thou shalt not commit adultery," "Thou shalt*
 47 *"not kill," "Thou shalt not steal," "Thou shalt not bear false*
 48 *"witness," "Thou shalt not covet;" and if there be any other*
 49 *commandment, it is briefly comprehended in this saying, name-*
 50 *ly, "Thou shalt love thy neighbour as thyself." Love work-*
 51 *eth no ill to his neighbour: therefore love is the fulfilling of*
 52 *the law. And that, knowing the time, that now it is high time*
 53 *to awake out of sleep: for now is our salvation nearer than*
 54 *when we believed. The night is far spent, the day is at hand:*

gospel,—and always to imitate Christ. (XIV—XV. 13.) He requires them to treat with fraternal forbearance those who are scrupulous; even to abstain from lawful things, if indulging in them offended weak brethren;—not to compel the conscientious to conform to the habits of those who are better

let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day: 13 not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord 14 Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

Him that is weak in the faith receive ye, *but* not to doubtful disputations. For one believeth that he may eat all things; 2 another, who is weak, eateth herbs. Let not him that eateth, 3 despise him that eateth not; and let not him which eateth not, judge him that eateth: for God hath received him. Who art 4 thou that judgest another man's servant? to his own master he standeth or falleth: yea, he shall be holden up: for God is able to make him stand. One man esteemeth one day above an- 5 other: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, 6 regardeth it unto the Lord: and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. For none 7 of us liveth to himself, and no man dieth to himself. For 8 whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, 9 and revived, that he might be Lord both of the dead and living. But why dost thou judge thy brother? or why dost thou 10 set at nought thy brother? for we shall all stand before the judgment-seat of Christ. For it is written, "*As I live, saith 11*" the Lord, every knee shall bow to me, and every tongue "*shall confess to God.*" So then every one of us shall give 12 account of himself to God. Let us not therefore judge one 13 another any more: but judge this rather, that no man put a stumbling-block, or an occasion to fall in *his* brother's way. I know, and am persuaded by the Lord Jesus, that *there is* 14 nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him *it is* unclean. But if thy brother be 15 grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. Let not 16 then your good be evil spoken of: for the kingdom of God is 17 not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ, 18 is acceptable to God, and approved of men. Let us therefore 19 follow after the things which make for peace, and things wherewith one may edify another. For meat destroy not the 20

informed;—to do nothing, the propriety of which may be doubtful; and to aim at every thing which may promote christian fellowship. (§ 6. Conclusion.) XV. 14—33. Paul again characterizes himself as the apostle to the Gentiles, and in-

work of God. All things indeed *are* pure: but *it is* evil for
 21 that man who eateth with offence. *It is* good neither to eat
 22 flesh, nor to drink wine, nor *any thing* whereby thy brother
 23 stumbleth, or is offended, or is made weak. Hast thou faith?
 have *it* to thyself before God. Happy *is* he that condemneth
 23 not himself in that thing which he alloweth. And he that
 doubteth is damned if he eat, because *he eateth* not of faith:
 15 for whatsoever *is* not of faith is sin. We then that are strong
 ought to bear the infirmities of the weak, and not to please
 2 ourselves. Let every one of us please *his* neighbour for *his*
 3 good to edification. For even Christ pleased not himself; but,
 as it is written, “The reproaches of them that reproached
 4 “thee fell on me.” For whatsoever things were written
 aforetime, were written for our learning, that we through pa-
 5 tience and comfort of the scriptures might have hope. Now
 the God of patience and consolation grant you to be like-
 6 minded one toward another according to Christ Jesus: ¹ that
 ye may with one mind *and* one mouth glorify God, even the
 7 Father of our Lord Jesus Christ. Wherefore receive ye one
 8 another, as Christ also received us, to the glory of God. Now
 I say that Jesus Christ was a minister of the circumcision for
 the truth of God, to confirm the promises *made* unto the fa-
 9 thers: ¹ and that the Gentiles might glorify God for *his* mer-
 cy: as it is written, “For this cause I will confess to thee
 10 “among the Gentiles, and sing unto thy name.” And again
 11 he saith; “Rejoice, ye Gentiles, with his people.” And again,
 “Praise the Lord, all ye Gentiles; and laud him, all ye peo-
 12 “ple.” And again Esaias saith; “There shall be a root of
 “Jesse, and he that shall rise to reign over the Gentiles; in
 13 “him shall the Gentiles trust.” Now the God of hope fill
 you with all joy and peace in believing, that ye may abound in
 hope, through the power of the Holy Ghost.

14 AND I myself also am persuaded of you, my brethren, that
 ye also are full of goodness, filled with all knowledge, able al-
 15 so to admonish one another. Nevertheless, brethren, I have
 written the more boldly unto you in some sort, as putting you
 16 in mind, because of the grace that is given to me of God, ¹ that
 I should be the minister of Jesus Christ to the Gentiles, minis-
 tering the gospel of God, that the offering up of the Gentiles
 17 might be acceptable, being sanctified by the Holy Ghost. I
 have therefore whereof I may glory through Jesus Christ, in
 18 those things which pertain to God. For I will not dare to
 speak of any of those things which Christ hath not wrought by
 me, to make the Gentiles obedient, by word and deed,

forms them that he purposes to visit them, but first must go up to Jerusalem. XVI. Phæbe commended to their attentions.

' through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Ilyricum, I have fully preached the gospel of Christ. Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation: ' but as it is written, "To whom he was not spoken of, " they shall see: and they that have not heard shall understand."—For which cause also I have been much hindered from coming to you. But now having no more place in these parts, and having a great desire these many years to come unto you; ' whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your *company*. But now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things. When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain. And I am sure that when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.—Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me; ' that I may be delivered from them that do not believe in Judea; and that my service which *I have* for Jerusalem, may be accepted of the saints; ' that I may come unto you with joy by the will of God, and may with you be refreshed. Now the God of peace *be* with you all. Amen.

I COMMEND unto you Phebe our sister, which is a servant of the church which is at Cenchrea: ' that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also. Greet Priscilla and Aquila, my helpers in Christ Jesus: ' (who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles:) ' likewise greet the church that is in their house. Salute my well-beloved Epenetus, who is the first fruits of Achaia unto Christ. Greet Mary, who bestowed so much labour on us. Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me. Greet Amplias, my beloved in the Lord. Salute Urbane, our helper in Christ, and Stachys my beloved. Salute Apelles ap-

I CORINTHIANS.

Salutations. (17—20. Caution against deceivers.) Other salutations. Paul commends them to the grace of God.

I. COR. I. 1—9 *Salutation, and congratulation.* § 1. I. 10—VI.

10 proved in Christ. Salute them which are of Aristobulus'
11 household. ¹ Salute Herodion my kinsman. Greet them that
12 be of the household of Narcissus, which are in the Lord. Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.
13 Salute Rufus, chosen in the Lord, and his mother and mine.
14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and
15 the brethren which are with them. Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints
16 which are with them. Salute one another with a holy kiss. The churches of Christ salute you.

17 Now I beseech you, brethren, mark them which cause divisions and offenses, contrary to the doctrine which ye have
18 learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words
19 and fair speeches deceive the hearts of the simple. For your obedience is come abroad unto all men. I am glad therefore on your behalf; but yet I would have you wise unto that which
20 is good, and simple concerning evil. And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

21 TIMOTHYUS, my work-fellow, and Lucius, and Jason, and
22 Sosipater, my kinsmen, salute you. I Tertius, who wrote *this*
23 epistle, salute you in the Lord. Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the
24 city saluteth you, and Quartus a brother. The grace of our
25 Lord Jesus Christ be with you all. Amen. Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the
26 mystery, which was kept secret since the world began, ¹ but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made
27 known to all nations for the obedience of faith: To God only wise, be glory through Jesus Christ for ever! Amen.

THE FIRST EPISTLE OF PAUL TO THE CORINTHIANS.

¹ PAUL, called to be an apostle of Jesus Christ through the
² will of God, and Sosthenes our brother, ¹ unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs

Reproof for disorderly conduct. I. 10—39. *The Apostle reprobates the discord, which existed in the Corinthian church, in consequence of their attachment to teachers who made show of learning and eloquence. The gospel needs not*

and ours:—Grace be unto you, and peace from God our 3
Father, and from the Lord Jesus Christ.

I thank my God always on your behalf, for the grace of 4
God which is given you by Jesus Christ; (that in every thing 5
ye are enriched by him, in all utterance, and in all knowledge;
I even as the testimony of Christ was confirmed in you: I so 6, 7
that ye come behind in no gift; waiting for the coming of our
Lord Jesus Christ :) who shall also confirm you unto the
end, that ye may be blameless in the day of our Lord Jesus 8
Christ. God is faithful, by whom ye were called to the fel- 9
lowship of his Son Jesus Christ our Lord.

NOW I beseech you, brethren, by the name of our Lord 10
Jesus Christ, that ye all speak the same thing, and that there
be no divisions among you; but that ye be perfectly joined
together in the same mind and in the same judgment. For 11
it hath been declared unto me of you, my brethren, by them
which are of the house of Chloe, that there are contentions
among you. Now this I say, that every one of you saith, I 12
am of Paul; and I of Apollos; and I of Cephas; and I of
Christ. Is Christ divided? was Paul crucified for you? or 13
were ye baptized in the name of Paul? I thank God that I 14
baptized none of you, but Crispus and Gaius; lest any should 15
say that I had baptized in mine own name. And I baptized 16
also the household of Stephanas; besides, I know not whe-
ther I baptized any other.

For Christ sent me not to baptize, but to preach the gos- 17
pel: not with wisdom of words, lest the cross of Christ should
be made of none effect. For the preaching of the cross is to 18
them that perish, foolishness; but unto us which are saved,
it is the power of God. For it is written, “I will destroy the 19
“wisdom of the wise, and will bring to nothing the understand-
“ing of the prudent” Where is the wise? where is the scribe? 20
where is the disputer of this world? hath not God made fool-
ish the wisdom of this world? For after that in the wisdom 21
of God the world by wisdom knew not God, it pleased God
by the foolishness of preaching to save them that believe. For 22
the Jews require a sign, and the Greeks seek after wisdom:
I but we preach Christ crucified, unto the Jews a stumbling- 23
block, and unto the Greeks foolishness; but unto them which 24
are called, both Jews and Greeks, Christ the power of God,
and the wisdom of God. Because the foolishness of God is 25
wiser than men; and the weakness of God is stronger than
men.

For ye see your calling, brethren, how that not 26
many wise men after the flesh, not many mighty, not many

I. CORINTHIANS.

assistants of this nature. II. He reminds them of his example. The gospel was not discovered by man, nor can be known, unless revealed by the SPIRIT. III—IV. 5. The con-

27 noble are called: But God hath chosen the foolish things of
the world to confound the wise; and God hath chosen the
28 weak things of the world to confound the things which are
mighty; and base things of the world, and things which are
despised, hath God chosen, *yea*, and things which are not, to
29 bring to nought things that are: that no flesh should glory in
30 his presence. But of him are ye in Christ Jesus, who of God is
made unto us wisdom, and righteousness, and sanctification,
31 and redemption: that, according as it is written, "He that
"glorieth, let him glory in the Lord."

2 AND I, brethren, when I came to you, came not with ex-
cellency of speech, or of wisdom, declaring unto you the tes-
2 timony of God. For I determined not to know any thing
3 among you, save Jesus Christ, and him crucified. And I
was with you in weakness, and in fear, and in much trembling.
4 And my speech and my preaching *was* not with enticing
words of man's wisdom, but in demonstration of the Spirit,
5 and of power: that your faith should not stand in the wisdom
6 of men, but in the power of God. Howbeit, we speak
wisdom among them that are perfect; yet not the wisdom of
this world, nor of the princes of this world, that come to
7 nought: but we speak the wisdom of God in a mystery, *even*
the hidden *wisdom* which God ordained before the world un-
8 to our glory; which none of the princes of this world knew:
—for had they known *it*, they would not have crucified the
9 Lord of glory:—but, (as it is written,) "Eye hath not seen,
"nor ear heard, neither have entered into the heart of man,
"the things which God hath prepared for them that love
10 "him." But God hath revealed *them* unto us by his Spirit;
for the Spirit searcheth all things, *yea*, the deep things of
11 God. For what man knoweth the things of a man, save the
spirit of man which is in him? even so the things of God
12 knoweth no man, but the Spirit of God. Now we have re-
ceived, not the spirit of the world, but the Spirit which is of
God; that we might know the things that are freely given to
13 us of God. Which things also we speak, not in the words
which man's wisdom teacheth, but which the Holy Ghost
14 teacheth, comparing spiritual things with spiritual. But the
natural man receiveth not the things of the Spirit of God: for
they are foolishness unto him: neither can he know *them*,
15 because they are spiritually discerned. But he that is spirit-
ual judgeth all things, yet he himself is judged of no man.
16 For who hath known the mind of the Lord, that he may in-
struct him? But we have the mind of Christ.

3 AND I, brethren, could not speak unto you as unto spirit-
2 ual, but as unto carnal, *even* as unto babes in Christ. I have

duct of the Corinthians proved that they had, as yet, learned only the elements of Christianity.—Different ministers are only fellow-labourers, but if any one should be preferred to others it was he, who first preached the Gospel to them. The Christian church is the Temple of God, and every minister

fed you with milk, and not with meat : for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal.—For whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul ; and another, I am of Apollos ; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered : but God gave the increase. So then, neither is he that planteth any thing, neither he that watereth : but God that giveth the increase. Now he that planteth and he that watereth are one : and every man shall receive his own reward, according to his own labour. For we are labourers together with God : ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. ¹ For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble : every man's work shall be made manifest : for the day shall declare it, because it shall be revealed by fire ; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss : but he himself shall be saved : yet so as by fire. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy : for the temple of God is holy, which temple ye are. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, "He taketh the wise in their own craftiness." And again, "The Lord knoweth the thoughts of the wise, that they are vain." Therefore let no man glory in men : for all things are yours ; ¹ whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come ; all are yours ; ¹ and ye are Christ's : and Christ is God's. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment : yea,

in it is accountable to Christ. IV. 6--21. The Apostle reproves the Corinthians for their contempt of himself, manifested in their preferring others, and admonishes them as a father.—V. His astonishment at their toleration of incest,

- 4 I judge not mine own self: ¹ (for I know nothing by myself; yet am I not hereby justified;) but he that judgeth me is the
 5 Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.
- 6 AND these things, brethren, I have in a figure transferred to myself, and to Apollos, for your sakes: and that ye might learn in us not to think *of men* above that which is written,
 7 that no one of you be puffed up for one against another. For who maketh thee to differ *from another*? and what hast thou that thou didst not receive? now if thou didst receive *it*, why
 8 dost thou glory, as if thou hadst not received *it*? Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might
 9 reign with you. For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made
 10 a spectacle unto the world, and to angels, and to men. We *are* fools for Christ's sake, but ye *are* wise in Christ; we *are* weak, but ye *are* strong; ye *are* honourable, but we *are*
 11 despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain
 12 dwelling-place, ¹ and labour, working with our own hands: being reviled, we bless; being persecuted we suffer it; ¹ being defamed, we entreat: we are made as the filth of the
 14 world, *and are* the off-scouring of all things unto this day. I write not these things to shame you, but as my beloved sons
 15 I warn *you*. For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers: for in Christ Jesus
 16 I have begotten you through the gospel. Wherefore, I beseech you, be ye followers of me. For this cause have
 I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every
 18 church. Now some are puffed up, as though I would not come to you. But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed
 20 up, but the power. For the kingdom of God *is* not in word, but in power. What will ye? shall I come unto you with a rod, or in love, and *in* the spirit of meekness?

- 5 **I** T is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the
 2 Gentiles, that one should have his father's wife. And ye are

and command to debar the offender from the church. VI. 1—11. Differences between professing Christians, should be settled before Christian arbiters. VI. 12—20. Unlawful

Puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. For I verily, as absent in body, but present in spirit, have judged already as though I were present, concerning him that hath so done this deed, ' in the name of our Lord Jesus Christ, (when ye are gathered together, and my spirit,) with the power of our Lord Jesus Christ, ' to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your glorying is not good. Know ye not, that a little leaven leaveneth the whole lump? ' Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: ' therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. I wrote unto you in an epistle, ' not to company ' with fornicators.' Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters: for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner: with such a one no not to eat. For what have I to do to judge them also that are without? do not ye judge them that are within? ' but them that are without God judgeth. Therefore put away from among yourselves that wicked person.

DARE any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more, things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame, Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers! Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren!

Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, ' nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom

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intercourse with females a most damning sin. The bodies of Christians are consecrated to God. (§ 2 VII—XI. 1. Answers to their queries.) VII. Of marriage, celibacy and widowhood. Christians if married to unbelievers should not

- 11 of God. And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.
- 12 ALL things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought
- 13 under the power of any. Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body *is* not for fornication, but for the Lord; and the Lord
- 14 for the body. And God hath both raised up the Lord, and
- 15 will also raise up us by his own power. Know ye not, that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of a harlot?
- 16 God forbid. What! know ye not that he which is joined to a harlot is one body? “for two,” saith he, “shall be one
- 17 “flesh.” But he that is joined unto the Lord is one spirit.
- 18 Flee fornication. Every sin that a man doeth, is without the body; but he that committeth fornication, sinneth against his
- 19 own body. What! know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God,
- 20 and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.

- 7 NOW concerning the things whereof ye wrote unto me:
- 2 *It is* good for a man not to touch a woman! nevertheless, *to avoid* fornication, let every man have his own wife, and let
- 3 every woman have her own husband. Let the husband render unto the wife due benevolence: and likewise also the wife
- 4 unto the husband. The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again,
- 6 that Satan tempt you not for your incontinency. But I speak this by permission, *and* not of commandment. For I would that all men were even as myself: but every man hath his proper gift of God, one after this manner, and another after
- 8 that. I say therefore to the unmarried and widows, It is good
- 9 for them if they abide even as I. But if they cannot contain,
- 10 let them marry: for it is better to marry than to burn. And unto the married I command, *yet* not I, but the Lord, Let
- 11 not the wife depart from *her* husband: (but and if she depart, let her remain unmarried, or be reconciled to *her* husband:)
- 12 and let not the husband put away *his* wife. But to the rest speak I, not the Lord, If any brother hath a wife that believ-

leave them. Christianity does not alter external condition. Exhortation to self-denial. Marriage recommended to those

eth not, and she be pleased to dwell with him, let him not
 put her away. And the woman which hath a husband that 13
 believeth not, and if he be pleased to dwell with her, let her
 not leave him. For the unbelieving husband is sanctified by 14
 the wife, and the unbelieving wife is sanctified by the hus-
 band: else were your children unclean; but now are they
 holy. But if the unbelieving depart, let him depart. A brother 15
 or a sister is not under bondage in such cases; but God hath
 called us to peace. For what knowest thou, O wife, whether 16
 thou shalt save *thy* husband? or how knowest thou, O man,
 whether thou shalt save *thy* wife? But as God hath distri- 17
 buted to every man, as the Lord hath called every one, so
 let him walk. And so ordain I in all churches. 'Is any man 18
 called being circumcised? let him not become uncircumcised.
 Is any called in uncircumcision? let him not be circumcised.
 Circumcision is nothing, and uncircumcision is nothing, but 19
 the keeping of the commandments of God. Let every man 20
 abide in the same calling where he was called. Art thou 21
 called *being* a servant? care not for it; but if thou mayest be
 made free, use *it* rather. For he that is called in the Lord, 22
being a servant, is the Lord's freeman: likewise also he that
 is called, *being* free, is Christ's servant. Ye are bought with 23
 a price; be not ye the servants of men. Brethren, let every 24
 man, wherein he is called, therein abide with God. Now 25
 concerning virgins, I have no commandment of the Lord: yet
 I give my judgment as one that hath obtained mercy of the
 Lord to be faithful. I suppose therefore that this is good for 26
 the present distress; *I say*, that *it is* good for a man so to be.
 Art thou bound unto a wife? seek not to be loosed. Art thou 27
 loosed from a wife? seek not a wife. But and if thou marry, 29
 thou hast not sinned: and if a virgin marry she hath not sin-
 ned. Nevertheless, such shall have trouble in the flesh; but
 I spare you. But this I say, brethren, The time *is* short. It 29
 remaineth, that both they that have wives, be as though they
 had none: and they that weep, as though they wept not; and 30
 they that rejoice, as though they rejoiced not; and they that
 buy, as though they possessed not; 'and they that use this 31
 world as not abusing *it*. For the fashion of this world passeth
 away. But I would have you without carefiness. He that is 32
 unmarried, careth for the things that belong to the Lord, how
 he may please the Lord: but he that is married, careth for 33
 the things that are of the world, how he may please *his* wife.
 There is difference *also* between a wife and a virgin. The 34
 unmarried woman careth for the things of the Lord, that she
 may be holy, both in body and in spirit: but she that is mar-
 ried, careth for the things of the world, how she may please
her husband. And this I speak for your own profit; not 85

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who need it. VIII. Sacrifices to heathen gods, as the nature of flesh was not changed by being offered to them, might be eaten; but should not be if a weak brother deemed it unlawful. IX. By himself as an example, the Apostle teaches the

that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.
 36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them
 37 marry. Nevertheless, he that standeth steadfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth
 38 well. So then he that giveth *her* in marriage doeth well; but
 39 he that giveth *her* not in marriage doeth better. The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom
 40 she will; only in the Lord. But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

8 Now, as touching the things offered unto idols, we know that we all have knowledge, (knowledge puffeth up, but charity
 2 edifieth. And if any man think that he knoweth any thing,
 3 he knoweth nothing yet as he ought to know.) But if any man
 4 love God, the same is known of him. As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that
 5 *there is* none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be
 6 gods many, and lords many;) ¹ but to us *there is but one* God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by
 7 him. Howbeit, *there* is not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol: and their conscience, being weak,
 8 is defiled. But meat commendeth us not to God: for neither if we eat are we the better; neither if we eat not, are we the
 9 worse. But take heed lest by any means this liberty of yours
 10 become a stumbling-block to them that are weak. For if any man see thee, which hast knowledge, sit at meat in the idol's
 11 temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; and through thy knowledge shall the weak brother perish, for
 12 whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.
 13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

9 AM I not an apostle? am I not free? have I not seen Jesus
 2 Christ our Lord? are not ye my work in the Lord? If I be

propriety of abstaining from lawful things, for the sake of the brethren and the good of the church.—He might have demanded a recompense for his labours, but freely relinquished

not an apostle unto others, yet doubtless I am to you : for the seal of mine apostleship are ye in the Lord. Mine answer
to them that do examine me is this. Have we not power to
eat and to drink ? have we not power to lead about a sister, a
wife, as well as other apostles, and as the brethren of the
Lord, and Cephas ? Or I only and Barnabas, have not we
power to forbear working ? Who goeth a warfare at any time
at his own charges ? who planteth a vineyard, and eateth not
of the fruit thereof ? or who feedeth a flock, and eateth not
of the milk of the flock. Say I these things as a man ? or saith
not the law the same also ? For it is written in the law of
Moses, " Thou shalt not muzzle the mouth of the ox that
" treadeth out the corn." Doth God take care for oxen ?
or saith he *it* altogether for our sakes ? For our sakes, no
doubt, *this* is written : that he that plougheth should plough
in hope ; and that he that thresheth in hope should be par-
taker of his hope. If we have sown unto you spiritual things,
is it a great thing if we shall reap your carnal things ? If others
be partakers of *this* power over you, are not we rather ? Ne-
vertheless we have not used this power : but suffer all things,
lest we should hinder the gospel of Christ. Do ye not know
that they which minister about holy things live *of the things*
of the temple, and they which wait at the altar are partakers
with the altar ? Even so hath the Lord ordained that they
which preach the gospel should live of the gospel. But I have
used none of these things : neither have I written these things,
that it should be so done unto me : for *it were* better for me
to die, than that any man should make my glorying void.
For though I preach the gospel, I have nothing to glory of :
for necessity is laid upon me ; yea, woe is unto me, if I preach
not the gospel ! For if I do this thing willingly, I have a
reward ; but if against my will, a dispensation *of the gospel* is
committed unto me. What is my reward then ? *Verily* that,
when I preach the gospel, I may make the gospel of Christ
without charge, that I abuse not my power in the gospel.
For though I be free from all *men*, yet have I made myself
servant unto all, that I might gain the more. And unto the
Jews I became as a Jew, that I might gain the Jews ; to them
that are under the law, as under the law, that I might gain
them that are under the law ; ' to them that are without law,
as without law, (being not without law to God, but under the
law to Christ,) that I might gain them that are without law :
to the weak became I as weak, that I might gain the weak :
I am made all things to all *men*, that I might by all means
save some. And this I do for the gospel's sake, that I may
be partaker thereof with *you*. Know ye not, that they which

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his right. X. 1—22. He adduces the example of the Israelites, to warn them against intercourse with idolaters, and other wicked persons. None must partake of the Lord's supper, who knowingly eat sacrifices to demons. X. 23.—XI. 1.

run in a race, run all, but one receiveth the prize? So run,
25 that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a
26 corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the
27 air: ' but I keep under my body, and bring *it* into subjection: lest that by any means when I have preached to others, I myself should be a cast-away.

10 MOREOVER, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud, and all
2 passed through the sea; ' and were all baptized unto Moses in
3 the cloud and in the sea; ' and did all eat the same spiritual
4 meat, ' and did all drink the same spiritual drink; (for they drank of that spiritual rock that followed them: and that Rock
5 was Christ.) But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these
6 things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters,
7 as *were* some of them: as it is written, " The people sat down
8 " to eat and drink, and rose up to play." Neither let us commit fornication, as some of them committed, and fell in one
9 day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.
10 Neither murmur ye, as some of them also murmured, and
11 were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.
12 Wherefore let him that thinketh he standeth, take heed lest
13 he fall. There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear
14 *it*. Wherefore, my dearly beloved, flee from idolatry.
15 I speak as to wise men; judge ye what I say. ' The cup of
16 blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion
17 of the body of Christ? For we *being* many are one bread, *and*
18 one body: for we are all partakers of that one bread. Behold Israel after the flesh: are not they which eat of the sacrifices,
19 partakers of the altar? ' What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?
20 But *I say*, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that
21 ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers

When and why Christians should wholly abstain from things offered to idols. (§ 3. XI. 2—34. Of customs in the church.) 2—16. Women should not pray or prophecy unveiled, nor

of the Lord's table, and of the table of devils. Do we provoke the Lord to jealousy? are we stronger than he? 22

ALL things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not. Let no man seek his own, but every man another's *wealth*. Whatsoever is sold in the shambles, *that* eat, asking no question for conscience' sake: "for the earth *is* the Lord's, and the fulness thereof." If any of them that believe not bid you *to a feast*, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience' sake. But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that showed it, and for conscience' sake: "for the earth *is* the Lord's, and the fulness thereof:" "conscience, I say, not thine own, but of the other. For why is my liberty judged of another *man's* conscience?" for if I by grace be a partaker, why am I evil spoken of for that for which I give thanks? Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God: give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God. Even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved. Be ye followers of me, even as I also *am* of Christ. 23 24 25 26 27 28 29 30 31 32 33 11

NOW I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered *them* to you. But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God. Every man praying or prophesying, having *his* head covered, dishonoureth his head. But every woman that prayeth or prophesieth with *her* head uncovered dishonoureth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. For the man is not of the woman, but the woman of the man. Neither was the man created for the woman, but the woman for the man. For this cause ought the woman to have power on *her* head, because of the angels. Nevertheless, neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman *is* of the man, even so *is* the man also by the woman; but all things of God. Judge in your-selves: Is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for *her* 12 13 14 15

should men be veiled. 17—34. *A reproof for eating the Lord's supper in an unbecoming manner, with directions for its proper celebration.* (§ 4. XII—XIV. Of gifts of the Holy

16 hair is given her for a covering. But if any man seem to be contentious, we have no such custom, neither the churches of God.

17 Now in this that I declare *unto you*, I praise *you* not, that
18 ye come together not for the better, but for the worse. For
19 first of all, when ye come together in the church, I hear that
20 there be divisions among you; and I partly believe it. For
21 there must be also heresies among you, that they which are
22 approved may be made manifest among you. When ye come
23 together therefore into one place, *this* is not to eat the Lord's
24 supper. For in eating every one taketh before *other* his own
25 supper: and one is hungry, and another is drunken. What!
26 have ye not houses to eat and to drink in? or despise ye the
27 church of God, and shame them that have not? What shall
28 I say to you? shall I praise you in this? I praise *you* not.

29 For I have received of the Lord, that which also I delivered
30 unto you, That the Lord Jesus, the *same* night in which he
31 was betrayed, took bread: and when he had given thanks, he
32 brake *it*, and said, "Take, eat: this is my body, which is broken
33 for you: this do in remembrance of me." After the
34 same manner also *he took* the cup, when he had supped, saying,
"This cup is the new testament in my blood: this do ye,
"as oft as ye drink *it*, in remembrance of me." For as often
as ye eat this bread, and drink this cup, ye do show the Lord's
death till he come. Wherefore, whosoever shall eat this
bread, and drink *this* cup of the Lord, unworthily, shall be
guilty of the body and blood of the Lord. But let a man examine
himself, and so let him eat of *that* bread, and drink of
that cup; for he that eateth and drinketh unworthily, eateth
and drinketh damnation to himself, not discerning the Lord's
body. For this cause many *are* weak and sickly among you,
and many sleep. For if we would judge ourselves, we should
not be judged. But when we are judged, we are chastened of
the Lord, that we should not be condemned with the world.
Wherefore, my brethren, when ye come together to eat, tarry
one for another. And if any man hunger, let him eat at home:
that ye come not together unto condemnation. And the rest will I
set in order when I come.

12 NOW concerning spiritual *gifts*, brethren, I would not
2 have you ignorant. Ye know that ye were Gentiles, carried
3 away unto these dumb idols, even as ye were led. Wherefore
4 I give you to understand, that no man speaking by the
5 Spirit of God, calleth Jesus accursed: and *that* no man can
say that Jesus is the Lord, but by the Holy Ghost. Now there
are diversities of gifts, but the same Spirit: and there are dif-

Spirit.) XII. 1—30. *These various spiritual gifts, intended for different offices, have all the same donor. Every one should exercise his gift for the edification of the whole; thus the members of a sound body render mutual assistance.* XII.

ferences of administrations, but the same Lord. And there 6
are diversities of operations, but it is the same God which 7
worketh all in all. But the manifestation of the Spirit is given 8
to every man to profit withal. For to one is given by the Spi- 9
rit the word of wisdom : to another, the word of knowledge by 10
the same Spirit; ' to another, faith by the same Spirit; to an- 11
other, the gifts of healing by the same Spirit; ' to another, 12
the working of miracles ; to another, prophecy ; to another, 13
discerning of spirits; to another, *divers* kinds of tongues; to 14
another the interpretation of tongues. But all these worketh 15
that one and the self-same Spirit, dividing to every man sever- 16
ally as he will. For as the body is one, and hath many mem- 17
bers, and all the members of that one body, being many, are 18
one body : so also *is* Christ.—For by one Spirit are we all bap- 19
tized into one body, whether *we be* Jews or Gentiles, whether 20
we be bond or free; and have been all made to drink into one 21
Spirit. For the body is not one member, but many. ' If the 22
foot shall say, Because I am not the hand, I am not of the bo- 23
dy; is it therefore not of the body? And if the ear shall say, 24
Because I am not the eye, I am not of the body; is it therefore 25
not of the body? If the whole body *were* an eye, where *were* 26
the hearing? If the whole *were* hearing, where *were* the smel- 27
ling? But now hath God set the members every one of them 28
in the body, as it hath pleased him. And if they were all one 29
member, where *were* the body? But now *are they* many 30
members, yet but one body. And the eye cannot say unto 31
the hand, I have no need of thee: nor again the head to the 32
feet, I have no need of you. Nay, much more those members 33
of the body, which seem to be more feeble, are necessary : 34
' and those *members* of the body, which we think to be less ho- 35
nourable, upon these we bestow more abundant honour; and 36
our uncomely *parts* have more abundant comeliness. For our 37
comely *parts* have no need : but God hath tempered the body 38
together, having given more abundant honour to that *part* 39
which lacked, ' that there should be no schism in the body, but 40
that the members should have the same care one for another. 41
And whether one member suffer, all the members suffer with 42
it; or one member be honoured, all the members rejoice with 43
it. Now ye are the body of Christ, and members in particular. 44
And God hath set some in the church, first apostles, second- 45
arily prophets, thirdly teachers, after that miracles, then gifts 46
of healings, helps, governments, diversities of tongues. *Are* 47
all apostles? *are all* prophets? *are all* teachers? *are all* work- 48
ers of miracles? ' have all the gifts of healing? do all speak 49
with tongues? do all interpret? 50

I. CORINTHIANS.

31.—XIII. 13. *If LOVE be wanting, all other gifts are unprofitable. The nature and effects of Christian love.* XIV. *On the use and abuse of various gifts, in the Corinthian church;*

81 BUT covet earnestly the best gifts. And yet show I unto
13 you a more excellent way. Though I speak with the tongues
of men and of angels, and have not charity, I am become as
2 sounding brass, or a tinkling cymbal. And though I have *the*
gift of prophecy, and understand all mysteries, and all know-
ledge; and though I have all faith, so that I could remove
3 mountains, and have not charity, I am nothing. And though
I bestow all my goods to feed *the poor*, and though I give my
body to be burned, and have not charity, it profiteth me no-
4 thing. Charity suffereth long, and is kind; charity envieth not;
5 charity vaunteth not itself, is not puffed up, doeth not behave
itself unseemly, seeketh not her own, is not easily provoked,
6 thinketh no evil, rejoiceth not in iniquity, but rejoiceth in
7 the truth, beareth all things, believeth all things, hopeth all
8 things, endureth all things—Charity never faileth: but whether *there* be prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall
9 vanish away. For we know in part, and we prophecy in part.
10 But when that which is perfect is come, then that which is in
11 part shall be done away. When I was a child, I spake as a
child, I understood as a child, I thought as a child: but when I
12 became a man, I put away childish things. For now we see
through a glass, darkly; but then face to face: now I know in
13 part; but then shall I know even as also I am known. And
now abideth faith, hope, charity, these three; but the greatest
of these *is* charity

14 FOLLOW after charity, and desire spiritual *gifts*, but rather
2 that ye may prophesy. For he that speaketh in an *unknown*
tongue, speaketh not unto men, but unto God: for no man under-
standeth *him*; howbeit in the spirit he speaketh mysteries.
3 But he that prophesieth, speaketh unto men *to* edification, and
4 exhortation, and comfort. He that speaketh in an *unknown*
tongue edifieth himself; but he that prophesieth edifieth the
5 church. I would that ye all spake with tongues, but rather
that ye prophesied: for greater *is* he that prophesieth than he
that speaketh with tongues, except he interpret, that the church
6 may receive edifying. Now, brethren, if I come unto you
speaking with tongues, what shall I profit you, except I shall
speak to you either by revelation, or by knowledge, or by
7 prophesying, or by doctrine? And even things without life
giving sound, whether pipe or harp, except they give a dis-
tinction in the sounds, how shall it be known what is piped or
8 harped? for if the trumpet give an uncertain sound, who shall
9 prepare himself to the battle? So likewise ye, except ye utter
by the tongue words easy to be understood, how shall it be
10 known what is spoken? for ye shall speak into the air. There

particularly of the proper use of the gift of tongues and prophetic inspiration. Women are not to speak in church assem-

are, it may be, so many kinds of voices in the world, and none of them *is* without signification. Therefore, if I know not the 11 meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh *shall be* a barbarian unto me. Even so ye, for *as ye are zealous of spiritual gifts,* 12 seek that ye may be to the edifying of the church. Wherefore, let him that speaketh in an *unknown* tongue, pray that he may interpret. For if I pray in an *unknown* tongue, my 14 spirit prayeth, but my understanding is unfruitful. What is 15 it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. Else, when thou shalt bless 16 with the spirit, how shall he that occupieth the room of the unlearned say 'Amen' at thy giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest 17 thanks well, but the other is not edified. I thank my God, I 18 speak with tongues more than ye all: yet in the church I had 19 rather speak five words with my understanding, than *by my voice* I might teach others also, than ten thousand words in an 20 *unknown* tongue. Brethren, be not children in understanding: howbeit, in malice be ye children, but in understanding be men. In the law it is written, "With *men of* other tongues 21 "and other lips will I speak unto this people; and yet for all "that will they not hear me, saith the Lord." Wherefore 22 tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe. If therefore the 23 whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say that ye are mad? But if all 24 prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all: and thus 25 are the secrets of his heart made manifest; and so falling down on *his* face, he will worship God, and report that God is in you of a truth.—How is it then, brethren? when ye come to- 26 gether, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation:—let all things be done unto edifying. If any man speak in an *unknown* 27 tongue, *let it be* by two, or at the most *by* three, and *that by* course; and let one interpret. But if there be no interpreter, 28 let him keep silence in the church; and let him speak to himself, and to God. Let the prophets speak two or three, and 29 let the other judge. If *any thing* be revealed to another that 30 sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the pro- 32 phets. For God is not *the author* of confusion, but of peace, 33

blies. (§ 5.) XV. (1—34.) *By various arguments the truth of a resurrection is established. Christ assuredly rose, and this proves the certainty of ours. All will be raised by Christ*

34 as in all churches of the saints Let your women keep
silence in the churches; for it is not permitted unto them to
speak: but *they are commanded* to be under obedience, as al-
35 so saith the law. And if they will learn any thing, let them
ask their husbands at home; for it is a shame for women to
36 speak in the church. What ! came the word of God out from
37 you ? or came it unto you only ? If any man think himself to
be a prophet, or spiritual, let him acknowledge that the things
that I write unto you are the commandments of the Lord.
38 But if any man be ignorant, let him be ignorant. ' Wherefore,
39 brethren, covet to prophesy, and forbid not to speak with
40 tongues. Let all things be done decently, and in order.

15 **MOREOVER**, brethren, I declare unto you the gospel
which I preached unto you, which also ye have received, and
[2 wherein ye stand ; ' by which also ye are saved, if ye keep in
memory what I preached unto you, unless ye have believed in
3 vain. For I delivered unto you first of all, that which I also
received, how that Christ died for our sins according to the
4 scriptures ; ' and that he was buried, and that he rose again
5 the third day according to the scriptures : ' and that he was
6 seen of Cephas, then of the twelve ; ' after that, he was seen
of above five hundred brethren at once ; of whom the greater
7 part remain unto this present, but some are fallen asleep. Af-
8 ter that, he was seen of James ; then of all the apostles. And
last of all he was seen of me also, as of one born out of due
9 time. (For I am the least of the apostles, that am not meet to
be called an apostle, because I persecuted the church of God.
10 But by the grace of God I am what I am : and his grace which
was bestowed upon me, was not in vain ; but I laboured more
abundantly than they all : yet not I, but the grace of God which
11 was with me.) Therefore whether *it were* I or they, so we
12 preach, and so ye believed. Now if Christ be preached
that he rose from the dead, how say some among you that
13 there is no resurrection of the dead ? But if there be no resur-
14 rection of the dead, then is Christ not risen : and if Christ be
not risen, then *is* our preaching vain, and your faith *is* also
15 vain. Yea, and we are found false witnesses of God ; because
we have testified of God that he raised up Christ : whom he
16 raised not up, if so be that the dead rise not. For if the dead
17 rise not, then is not Christ raised : and if Christ be not raised
18 your faith *is* vain ; ye are yet in *your* sins. Then they also
19 which are fallen asleep in Christ are perished. If in this life
only, we have hope in Christ, we are of all men most misera-
20 ble. But now is Christ risen from the dead, and become the
21 first-fruits of them that slept. For *since* by man came death,

to receive their reward or punishment. (35—58.) Some objections answered respecting the manner of the resurrection. What will happen to those who shall remain alive at the ge-

by man *came* also the resurrection of the dead. (For as in 22
Adam all die, even so in Christ shall *ll* be made alive.) But 23
every man in his own order: Christ the first-fruits; afterward
they that are Christ's at his coming. Then *cometh* the end, 24
when he shall have delivered up the kingdom to God, even the
Father; when he shall have put down all rule, and all author-
ity, and power. For he must reign, "till he hath put all 25
"enemies under his feet." The last enemy *that* shall be de- 26
stroyed is death. "For he hath put all things under his feet." 27
But when he saith all things are put under *him*, *it is* manifest
that he is excepted which did put all things under him. And 28
when all things shall be subdued unto him, then shall the Son
also himself be subject unto him that put all things under him,
that God may be all in all. Else what shall they do, which 29
are baptized for the dead, if the dead rise not at all? why are
they then baptized for the dead? And why stand we in jeo- 30
pardy every hour? I protest by your rejoicing which *i* have 31
in Christ Jesus our Lord, I die daily. If after the manner of 32
men I have fought with beasts at Ephesus, what advantageth it
me, if the dead rise not? let us eat and drink; for to-morrow
we die. Be not deceived: "Evil communications corrupt good 33
"manners." Awake to righteousness, and sin not; for some 34
have not the knowledge of God. I speak *this* to your shame.

BUT some *man* will say, How are the dead raised up? and 35
with what body do they come? *Thou* fool! that which thou 36
sowest is not quickened except it die: and that which thou 37
sowest, thou sowest not that body that shall be, but bare grain;
it may chance of wheat, or of some other *grain*: but God giv- 38
eth it a body as it hath pleased him, and to every seed his own
body. All flesh *is* not the same flesh; but *there is* one kind 39
of flesh of men, another flesh of beasts, another of fishes, and
another of birds. *There are* also celestial bodies, and bodies 40
terrestrial: but the glory of the celestial *is* one, and the *glory* of
the terrestrial *is* another. *There is* one glory of the sun, and 41
another glory of the moon, and another glory of the stars: for
one star differeth from *another* star in glory. So also *is* the 42
resurrection of the dead. It is sown in corruption, it is raised
in incorruption: 'it is sown in dishonour, it is raised in glory: 43
it is sown in weakness, it is raised in power: 'it is sown a nat- 44
ural body, it is raised a spiritual body. There is a natural body,
and there is a spiritual body. And so it is written, "The first 45
"man Adam was made a living soul," the last Adam *was* [*mude*]
a quickening spirit. Howbeit, that *was* not first which is spi- 46
ritual, but that which is natural; and afterward that which is
spiritual. The first man *is* of the earth, earthy: the second 47
man *is* the Lord from heaven. As *is* the earthy, such *are* 48

neral resurrection.—Conclusion. XVI. Paul desires them to assist the poor brethren in Judea. Praise of Timothy. Of

they also that are earthy: and as *is* the heavenly, such *are* they
 49 also that are heavenly. And as we have borne the image of
 50 the earthy, we shall also bear the image of the heavenly. Now
 this I say, brethren, that flesh and blood cannot inherit the
 kingdom of God; neither doth corruption inherit incorruption.
 51 Behold, I show you a mystery: We shall not all sleep, but we
 52 shall all be changed, ' in a moment, in the twinkling of an eye,
 at the last trump, (for the trumpet shall sound, and the dead
 53 shall be raised incorruptible, and we shall be changed.) For
 this corruptible must put on incorruption, and this mortal *must*
 54 put on immortality. So when this corruptible shall have put
 on incorruption, and this mortal shall have put on immortality,
 then shall be brought to pass the saying that is written, "Death
 55 "is swallowed up in victory." O death, where *is* thy sting?
 56 O grave where *is* thy victory? The sting of death *is* sin; and
 57 the strength of sin *is* the law. But thanks *be* to God, which
 58 giveth us the victory, through our Lord Jesus Christ. There-
 fore, my beloved brethren, be ye steadfast, unmoveable, al-
 ways abounding in the work of the Lord, forasmuch as ye
 know that your labour is not in vain in the Lord.

16 NOW concerning the collection for the saints, as I have
 2 given order to the churches of Galatia, even so do ye. Upon
 the first *day* of the week let every one of you lay by him in
 store, as *God* hath prospered him, that there be no gatherings
 3 when I come. And when I come, whomsoever ye shall ap-
 prove by *your* letters, them will I send to bring your liberality
 4 unto Jerusalem. And if it be meet that I go also, they shall
 5 go with me. Now I will come unto you, when I shall pass
 6 through Macedonia, (for I do pass through Macedonia,) and
 it may be that I will abide, yea, and winter with you, that ye
 7 may bring me on my journey whithersoever I go. For I will
 not see you now by the way; but I trust to tarry a while with
 8 you, if the Lord permit. But I will tarry at Ephesus until
 9 Pentecost. For a great door and effectual is opened unto me,
 and *there are* many adversaries.

10 Now if Timotheus come, see that he may be with you with-
 out fear; for he worketh the work of the Lord, as I also *do*.
 11 Let no man therefore despise him: but conduct him forth in
 peace, that he may come unto me: for I look for him with the
 12 brethren.—As touching *our* brother Apollos, I greatly desired
 him to come unto you with the brethren: but his will was not
 at all to come at this time; but he will come when he shall
 13 have convenient time.—Watch ye, stand fast in the faith, quit
 14 you like men, be strong. Let all your things be done with
 charity.

15 I BESECH you, brethren: ye know the house of Stephanas,

Apollos' future visit. Commendations of Stephanas and others. Salutations.

II. COR. I. 3—11. Paul justifies himself from the accusations of false teachers. *Of his sufferings in the cause of Christ. 1.*

that it is the first-fruits of Achaia, and *that* they have addicted themselves to the ministry of the saints, ' that ye submit your- 16
selves unto such, and to every one that helpeth with *us*, and
laboureth.

I am glad of the coming of Stephanas, and 17
Fortunatus, and Achaicus: for that which was lacking on your
part, they have supplied. For they have refreshed my spirit 18
and yours: therefore acknowledge ye them that are such.

The churches of Asia salute you. Aquila and Priscilla sa- 19
lute you much in the Lord, with the church that is in their
house. ' All the brethren greet you. Greet ye one another 20
with a holy kiss.

THE salutation of *me* Paul with mine own hand. ' If any man 21
love not the Lord Jesus Christ, let him be Anathema! Maran- 22
atha. The grace of our Lord Jesus Christ *be* with you. ' My 23
love *be* with you all in Christ Jesus. Amen. 24

THE SECOND EPISTLE OF PAUL TO THE CORINTHIANS.

PAUL, an apostle of Jesus Christ by the will of God, and 1
Timothy *our* brother, unto the church of God which is at
Corinth, with all the saints which are in all Achaia:—Grace 2
be to you and peace from God our Father, and *from* the Lord
Jesus Christ.

BLESSED *be* God, even the Father of our Lord Jesus Christ, 3
the Father of mercies, and the God of all comfort; ' who com- 4
forteth us in all our tribulation, that we may be able to com-
fort them which are in any trouble by the comfort wherewith
we ourselves are comforted of God: ' for as the sufferings 5
of Christ abound in us, so our consolation also aboundeth by
Christ. And whether we be afflicted, *it is* for your conso- 6
lation and salvation, which is effectual in the enduring of the
same sufferings which we also suffer: or whether we be com-
forted, *it is* for your consolation and salvation: ' (and our 7
hope of you *is* steadfast,) knowing, that as ye are partakers
of the sufferings, so *shall ye be* also of the consolation. For 8
we would not, brethren, have you ignorant of our trouble
which came to us in Asia, that we were pressed out of mea-
sure, above strength, insomuch that we despaired even of
life: ' but we had the sentence of death in ourselves, that we 9
should not trust in ourselves, but in God which raiseth the
dead: ' who delivered us from so great a death, and doth 10
deliver: in whom we trust that he will yet deliver *us*: ' ye also 11

II. CORINTHIANS.

12—II. 4. *Being defamed, he defends himself. Why he relinquished his former intention of visiting the Corinthians.* II. 5—11. *The guilty person (see 1 Cor. v.) to be restored on his*

helping together by prayer for us, that for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf.

- 12 FOR our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the
- 13 world, and more abundantly to you-ward. For we write none other things unto you, than what ye read or acknowledge;
- 14 and I trust ye shall acknowledge even to the end; ¹ as also ye have acknowledged us in part, that we are your rejoicing, even as ye also *are* ours in the day of the Lord Jesus.
- 15 And in this confidence I was minded to come unto you before,
- 16 that ye might have a second benefit; ¹ and to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.
- 17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh,
- 18 that with me there should be yea, yea, and nay, nay? But *as*
- 19 God *is* true, our word toward you was not yea and nay. For the Son of God, Jesus Christ, who was preached among you by us, *even* by me, and Silvanus, and Timotheus, was not
- 20 yea and nay, but in him was yea, ¹ (for all the promises of God in him *are* yea, and in him Amen,) unto the glory of God by
- 21 us. Now he which establisheth us with you in Christ, and
- 22 hath anointed us, *is* God; ¹ who hath also sealed us, and
- 23 given the earnest of the Spirit in our hearts. Moreover, I call God for a record upon my soul, that to spare you I came
- 24 not as yet unto Corinth. Not for that we have dominion over your faith, but are helpers of your joy: (for by faith ye stand;)
- 2 ¹ but I determined this with myself, that I would not come
- 2 again to you in heaviness. For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry
- 3 by me? And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice, having confidence in you all, that my joy is *the* joy of you all.
- 4 For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.
- 5 BUT if any have caused grief, he hath not grieved me, but in
- 6 part: that I may not overcharge you all. Sufficient to such a
- 7 man *is* this punishment, which *was* inflicted of many. So that contrariwise, ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with over-
- 8 much sorrow. Wherefore I beseech you that ye would con-
- 9 firm *your* love toward *him*: ¹ for to this end also did I write,

repentance. II. 12—III. *Of the Apostle's labours to propagate he gospel. He compares himself with some false teachers who obtruded the Mosaic ritual upon Christians. The difference between the legal and Christian dispensations. The*

that I might know the proof of you, whether ye be obedient in all things. To whom ye forgive any thing, I *forgive* also : 10 for if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it* in the person of Christ :—lest Satan should get 11 an advantage of us : for we are not ignorant of his devices.

FURTHERMORE, when I came to Troas to *preach* 12 Christ's gospel, and a door was opened unto me of the Lord, I had no rest in my spirit, because I found not Titus my bro- 13 ther : but taking my leave of them, I went from thence into Macedonia.

Now thanks *be* unto God, which always causeth us to tri- 14 umph in Christ, and maketh manifest the savour of his knowledge by us in every place ! For we are unto God a sweet 15 savour of Christ, in them that are saved, and in them that perish : to the one *we are* the savour of death unto death ; 16 and to the other the savour of life unto life. And who is sufficient for these things ? For we are not as many, which corrupt the word of God : but as of sincerity, but as of God, in the sight of God speak we in Christ. Do we begin again to commend ourselves ? or need we, as some *others*, epistles of commendation to you, or *letters* of commendation from you ? Ye are our epistle written in our hearts, known and 2 read of all men : *forasmuch as ye are* manifestly declared to 6 be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God ; not in tables of stone, but in fleshly tables of the heart. And such trust have we 4 through Christ to God-ward : not that we are sufficient of 5 ourselves to think any thing as of ourselves ; but our sufficiency is of God ; who also hath made us able ministers of the 6 new testament ; not of the letter, but of the spirit : for the letter killeth, but the spirit giveth life. But if the ministration 7 of death, written *and* engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance ; which *glory* was to be done away : how shall not the ministration of the Spirit 8 be rather glorious ? For if the ministration of condemnation 9 be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had 10 no glory in this respect, by reason of the glory that excelleth. For if that which is done away *was* glorious, much more that 11 which remaineth is glorious. Seeing then that we have 12 such hope, we use great plainness of speech : and not as 13 Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is

II. CORINTHIANS.

superiority of the latter. IV. 1—15. No minister of Christ should be dejected by trials. IV. 16—V. 10. The rewards of faithful ministers will be exceeding great and imperishable.

14 abolished : ' but their minds were blinded : for until this day remaineth the same vail untaken away in the reading of the
15 old testament ; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their
16 heart. Nevertheless, when it shall turn to the Lord, the vail
17 shall be taken away. Now the Lord is that Spirit : and where the Spirit of the Lord *is*, there *is* liberty. But we all, with
18 open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even as by the Spirit of the Lord.*

4 THEREFORE, seeing we have this ministry, as we have received mercy, we faint not ; ' but have renounced the hidden things of dishonesty ; not walking in craftiness, nor handling the word of God deceitfully ; but, by manifestation of the truth, commending ourselves to every man's conscience in the
3 sight of God. But if our gospel be hid, it is hid to them that are lost : ' in whom the god of this world hath blinded the
4 minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the
5 Lord ; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory
6 of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be
7 of God, and not of us. *We are* troubled on every side, yet
8 not distressed ; *we are* perplexed, but not in despair ; ' persecuted, but not forsaken ; cast down, but not destroyed ;
9 ' always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our
10 body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

So then death worketh in us,
11 but life in you. We having the same spirit of faith, according as it is written, " I believed, and therefore have I spoken," we also believe, and therefore speak ; ' knowing,
12 that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present *us* with you. For all things are
13 for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

For which cause we faint not ; but though our outward man
14 perish, yet the inward *man* is renewed day by day. For our light affliction, which is but for a moment, worketh for us a
15 far more exceeding *and* eternal weight of glory ; ' while we look not at the things which are seen, but at the things which

Things of this life compared with them, are very contemptible. V. 11—VII. 1. *Paul though calumniated was conscientious and zealous. Ministers of the gospel should explain and defend that fundamental doctrine, the expiatory*

are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal. For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: ' if so be that being clothed we shall not be found naked. For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now, he that hath wrought us for the self-same thing *is* God, who also hath given unto us the earnest of the Spirit. Therefore *we* are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: ' (for we walk by faith, not by sight:) ' we are confident, *I* say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment-seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it* be good or bad.

KNOWING therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences. For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory in appearance, and not in heart. For whether we be beside ourselves, *it is* to God: or whether we be sober, *it is* for your cause. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more: Therefore, if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new. And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God. For he hath made him *to be* sin for us, who

II. CORINTHIANS.

nature of Christ's sacrifice ; and must be examples to the people in holiness of life.—With authority, yet kindly Paul forbids them to have unnecessary intercourse with unbelievers.

knew no sin ; that we might be made the righteousness of God
 6 in him. We then, as workers together with him, beseech
 2 you also that ye receive not the grace of God in vain : (for he
 saith, "I have heard thee in a time accepted, and in the day of
 "salvation have I succoured thee: behold, now is the accepted
 3 "time ! behold, now is the day of salvation!") giving no of-
 4 fence in any thing, that the ministry be not blamed : but in
 all things approving ourselves as the ministers of God, in
 5 much patience, in afflictions, in necessities, in distresses, ' in
 stripes, in imprisonments, in tumults, in labour, in watch-
 6 ing, in fastings; by pureness, by knowledge, by long-suffering,
 7 by kindness, by the holy Ghost, by love unfeigned, ' by the
 word of truth, by the power of God, by the armour of righte-
 8 ousness on the right hand and on the left, ' by honour and
 dishonour, by evil report and good report ; as deceivers, and
 9 yet true ; ' as unknown, and yet well known ; as dying, and
 10 behold, we live ; as chastened, and not killed ; as sorrowful,
 yet always rejoicing ; as poor, yet making many rich ; as hav-
 11 ing nothing, and yet possessing all things. O ye Corinthians,
 12 our mouth is open unto you, our heart is enlarged. Ye are
 not straitened in us, but ye are straitened in your own bow-
 13 els. Now for a recompense in the same (I speak as unto
 14 my children,) be ye also enlarged. Be ye not unequally yoked
 together with unbelievers: for what fellowship hath righte-
 ousness with unrighteousness ? and what communion hath
 15 light with darkness ? and what concord hath Christ with Be-
 lial ? or what part hath he that believeth with an infidel ?
 16 and what agreement hath the temple of God with idols ? for
 ye are the temple of the living God ; as God hath said, "I
 "will dwell in them, and walk in them ; and I will be their
 17 "God, and they shall be my people. Wherefore come out
 "from among them, and be ye separate, saith the Lord, and
 18 "touch not the unclean thing ; and I will receive you ; ' and
 "will be a Father unto you, and ye shall be my sons and
 7 "daughters, saith the Lord Almighty." Having therefore these
 promises, dearly beloved, let us cleanse ourselves from all
 filthiness of the flesh and spirit, perfecting holiness in the fear
 of God.

2

RECEIVE us ; we have wronged no man, we have cor-
 3 rupted no man, we have defrauded no man. I speak not *this*
 to condemn you ; for I have said before, that ye are in our
 4 hearts to die and live with you. Great is my boldness of
 speech toward you, great is my glorying of you : I am filled
 with comfort, I am exceeding joyful in all our tribulation.
 5 For, when we were come into Macedonia, our flesh had no rest,

CHAP. VIII.

VII.. 2—16. *The severity of reproof in his first Epistle, proceeded from love; he commends their obedience. The effects of true repentance.* VIII, ix. *A digression, in which he excites the Corinthians to benevolence toward the poor*

but we were troubled on every side; without *were* fightings, within *were* fears. Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus; and 7 not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more. For though I made you sorry with a letter, 8 I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though *it were* but for a season. Now I rejoice, not that ye were made sorry, but that 9 ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not 10 to be repented of: but the sorrow of the world worketh death. For behold this self same thing, that ye sorrowed after 11 a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter. Wherefore, though I wrote unto you, *I did it* 12 not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you. Therefore we were com- 13 forted in your comfort; yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all. For if I have boasted any thing to him of you, I am 14 not ashamed; but as we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth. And his inward affection is more abundant toward you, whilst 15 he remembereth the obedience of you all, how with fear and trembling ye received him. I rejoice therefore that I have confidence in you in all *things*.

MOREOVER, brethren, we do you to wit of the grace 8 of God bestowed on the churches of Macedonia; how that 2 in a great trial of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality: for to *their* power, (I bear record,) yea, and beyond *their* 3 power, *they were* willing of themselves; praying us with 4 much entreaty, that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints. And *this they* 5 *did*, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God: insomuch that we desired Titus, that as he had begun, so he would also finish in 6

II. CORINTHIANS.

saints of Jerusalem. He commends to them Titus and others, to whom he committed the procuring their gifts.—The re-

7 you the same grace also. Therefore, as ye abound in every
thing, (in faith, and utterance, and knowledge, and in all dili-
 8 gence, and in your love to us,) *see* that ye abound in this grace
 also : I speak not by commandment, but by occasion of the
 forwardness of others, and to prove the sincerity of your love.
 9 (For ye know the grace of our Lord Jesus Christ, that though
 he was rich, yet for your sakes he became poor, that ye
 10 through his poverty might be rich :) and herein I give *my* ad-
 vice. For this is expedient for you, who have begun before,
 11 not only to do, but also to be forward a year ago. Now there-
 fore perform the doing of it ; that as *there was* a readiness to
 will, so *there may be* a performance also out of that which ye
 12 have. For if there be first a willing mind, *it is* accepted ac-
 cording to that a man hath, and not according to that he hath
 13 not. For *I mean* not that other men be eased, and you bur-
 14 dened : but by an equality, *that* now at this time your abun-
 dance *may be a supply* for their want, that their abundance
 also may be *a supply* for your want : that there may be equa-
 15 lity : As it is written, “ He that *had gathered* much had no-
 “ thing over ; and he that *had gathered* little had no lack.”
 16 But thanks *be* to God, which put the same earnest care into
 17 the heart of Titus for you. For indeed he accepted the ex-
 hortation ; but being more forward, of his own accord he went
 18 unto you. And we have sent with him the brother, whose
 19 praise *is* in the gospel throughout all the churches ; and not
that only, but who was also chosen of the churches to travel
 with us with this grace, which is administered by us to the
 glory of the same Lord, and *declaration of* your ready mind :
 20 avoiding this, that no man should blame us in this abundance
 21 which is administered by us : providing for honest things, not
 only in the sight of the Lord, but also in the sight of men.
 22 And we have sent with them our brother, whom we have of-
 tentimes proved diligent in many things, but now much more
 diligent, upon the great confidence which *I have* in you.
 23 Whether *any do inquire* of Titus, *he is* my partner and fel-
 low-helper concerning you : or our brethren *be inquired of*,
they are the messengers of the churches, and the glory of
 24 Christ. Wherefore show ye to them, and before the church-
 es, the proof of your love, and of our boasting on your behalf.
 9 For as touching the ministering to the saints, it is superfluous
 2 for me to write you : for I know the forwardness of your
 mind, for which I boast of you to them of Macedonia, that
 Achaia was ready a year ago ; and your zeal hath provoked
 3 very many. Yet have I sent the brethren, lest our boasting
 of you should be in vain in this behalf ; that, as I said, ye
 4 may be ready : lest haply if they of Macedonia come with me,
 and find you unprepared, we (that we say not, ye) should be

ward of benevolence. X. He resumes his apology, by answering the accusation of assuming authority only when absent.

ashamed in this same confident boasting. Therefore I thought 5
it necessary to exhort the brethren, that they would go before
unto you, and make up beforehand your bounty, whereof ye
had notice before, that the same might be ready, as *a matter*
of bounty, and not as *of covetousness*. But this *I say*, He 6
which soweth sparingly, shall reap also sparingly; and he
which soweth bountifully, shall reap also bountifully. Every 7
man according as he purposeth in his heart, *so let him give*;
not grudgingly, or of necessity: "for God loveth a cheerful
"giver." And God is able to make all grace abound toward 8
you; that ye, always having all sufficiency in *all things*, may
abound to every good work: as it is written, "He hath dispers- 9
"ed abroad; he hath given to the poor: his righteousness re-
"maineth for ever." Now, he that ministereth seed to the 10
sower, both minister bread for *your food*, and multiply your
seed sown, and increase the fruits of your righteousness; be- 11
ing enriched in every thing to all bountifulness, which causeth
through us thanksgiving to God. For the administration of 12
this service not only supplieth the want of the saints, but is
abundant also by many thanksgivings unto God; while by 13
the experiment of this ministration they glorify God for your
professed subjection unto the gospel of Christ, and for *your*
liberal distribution unto them, and unto all *men*; and by their 14
prayer for you, which long after you, for the exceeding grace
of God in you. Thanks *be* unto God for his unspeakable 15
gift.

NOW I Paul myself beseech you, by the meekness and 10
gentleness of Christ, who in presence *am* base among you,
but being absent *am* bold toward you: but I beseech *you*, that 2
I may not be bold when I am present with that confidence,
wherewith I think to be bold against some, which think of us
as if we walked according to the flesh. For though we walk 3
in the flesh, we do not war after the flesh: (for the weapons 4
of our warfare *are* not carnal, but mighty through God to
the pulling down of strong holds;) casting down imagina- 5
tions, and every high thing that exalteth itself against the
knowledge of God, and bringing into captivity every thought
to the obedience of Christ; and having in a readiness to re- 6
venge all disobedience, when your obedience is fulfilled. Do 7
ye look on things after the outward appearance? If any man
trust to himself that he is Christ's, let him of himself think this
again, that, as he *is* Christ's, even so *are* we Christ's. For 8
though I should boast somewhat more of our authority, which
the Lord hath given us for edification, and not for your des-
truction, I should not be ashamed: that I may not seem as if I 9
would terrify you by letters:—for *his* letters, say they, 10

II. CORINTHIANS.

XI.—XII. 18. *He chides the Corinthians for forsaking him, when he had the greatest claim on their affections.—He compares himself with false teachers, and proves that for the*

are weighty and powerful; but *his* bodily presence is weak,
 11 and *his* speech contemptible:—let such a one think this, that
 such as we are in word by letters when we are absent, such
 12 *will we be* also in deed when we are present. For we dare
 not make ourselves of the number, or compare ourselves with
 some that commend themselves: but they, measuring them-
 selves by themselves, and comparing themselves among them-
 13 selves, are not wise. But we will not boast of things with-
 out *our* measure, but according to the measure of the rule
 which God hath distributed to us, a measure to reach even
 14 unto you. For we stretch not ourselves beyond *our measure*
 as though we reached not unto you; for we are come as far
 15 as to you also in *preaching* the gospel of Christ: not boast-
 ing of things without *our* measure, *that is*, of other men's la-
 bours; but having hope, when your faith is increased, that
 we shall be enlarged by you, according to our rule, abundant-
 16 ly, ¹ to preach the gospel in the *regions* beyond you, and
 not to boast in another man's line of things made ready to
 17 our hand. But he that glorieth, let him glory in the Lord.
 18 For not he that commendeth himself is approved, but whom
 the Lord commendeth.

11. **WOULD** to God ye could bear with me a little in *my* fol-
 2 ly! And indeed bear with me. For I am jealous over you
 with godly jealousy: for I have espoused you to one husband,
 3 that I may present *you as* a chaste virgin to Christ. But
 I fear, lest by any means, as the serpent beguiled Eve through
 his subtilty, so your minds should be corrupted from the
 4 simplicity that is in Christ. For if he that cometh preacheth
 another Jesus, whom we have not preached, or *if* ye receive
 another spirit, which ye have not received, or another gospel,
 which ye have not accepted, ye might well bear with *him*.
 5 For I suppose I was not a whit behind the very chiefest apos-
 6 tles. But though *I be* rude in speech, yet not in knowledge;
 but we have been thoroughly made manifest among you in
 7 all things. Have I committed an offence in abasing myself
 that ye might be exalted, because I have preached to you the
 8 gospel of God freely? I robbed other churches, taking wa-
 9 ges *of them*, to do you service. And when I was present with
 you, and wanted, I was chargeable to no man: for that
 which was lacking to me the brethren which came from Ma-
 cedonia supplied: and in all *things* I have kept myself from
 10 being burdensome unto you, and *so* will I keep *myself*. As the
 truth of Christ is in me, no man shall stop me of this boasting
 11 in the regions of Achaia. Wherefore? because I love you
 12 not? God knoweth. But what I do, that I will do, that I

sake of Christ he had endured more than any of them. Of certain peculiar visions and revelations, with which Christ

may cut off occasion from them which desire occasion : that wherein they glory, they may be found even as we. For such **13** are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel ; for Satan himself **14** is transformed into an angel of light. Therefore *it is* no great **15** thing if his ministers also be transformed as the ministers of righteousness ; whose end shall be according to their works. I say **16** again, Let no man think me a fool : if otherwise, yet as a fool receive me, that I may boast myself a little. That which I speak, **17** I speak *it* not after the Lord, but as it were foolishly, in this confidence of boasting. Seeing that many glory after the flesh, **18** I will glory also. For ye suffer fools gladly, seeing ye *your-* **19** *selves* are wise. For ye suffer, if a man bring you into bondage, **20** if a man devour *you*, if a man take *of you*, if a man exalt himself, if a man smite you on the face. I speak as concerning **21** reproach, as though we had been weak. Howbeit, whereinsoever any is bold, (I speak foolishly) I am bold also ; ' are they **22** Hebrews ? so *am* I : are they Israelites ? so *am* I : are they the seed of Abraham ? so *am* I : ' are they ministers of Christ ? (I **23** speak as a fool) I *am* more ; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths **24** oft ; of the Jews five times received I forty *stripes* saye one : **25** ' thrice was I beaten with rods, once was I stoned, thrice I **26** suffered shipwreck, a night and a day I have been in the deep ; in journeyings often, *in* perils of waters, *in* perils of **27** robbers, *in* perils by mine own countrymen, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* **28** perils in the sea, *in* perils among false brethren ; in weariness and painfulness, in watchings often, in hunger and thirst, **29** in fastings often, in cold and nakedness. Besides those things **30** that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak ? who is **31** offended, and I burn not ? If I must needs glory, I will glory of **32** the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not. In Damascus the governor under **33** Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me : and through a window in a **34** basket was I let down by the wall, and escaped his hands. It is not expedient for me doubtless to glory :—I will come **12** to visions and revelations of the Lord. I knew a man in **2** Christ above fourteen years ago, (whether in the body, I cannot tell ; or whether out of the body, I cannot tell : God knoweth ;) such a one caught up to the third heaven. And I **3** knew such a man, (whether in the body, or out of the body, I cannot tell : God knoweth ;) how that he was caught up **4**

had favoured him, and of his thorn in the flesh. Why he never received recompense for his labours among them. XII.

into paradise, and heard unspeakable words, which it is not
6 lawful for a man to utter. Of such a one will I glory: yet of
6 myself I will not glory, but in mine infirmities. For though
I would desire to glory, I shall not be a fool; for I will say
the truth; but *now* I forbear, lest any man should think of
7 me above that which he seeth me *to be*, or *that* he heareth of
me. And lest I should be exalted above measure through
the abundance of the revelations, there was given to me a
thorn in the flesh, the messenger of Satan to buffet me, lest
8 I should be exalted above measure. For this thing I be-
9 sought the Lord thrice, that it might depart from me. And
he said unto me, My grace is sufficient for thee: for my
strength is made perfect in weakness. Most gladly therefore
will I rather glory in my infirmities, that the power of Christ
10 may rest upon me. Therefore I take pleasure in infirmities,
in reproaches, in necessities, in persecutions, in distresses for
11 Christ's sake: for when I am weak, then am I strong. I
am become a fool in glorying; ye have compelled me: for I
ought to have been commended of you: for in nothing am I
12 behind the very chiefest apostles, though I be nothing. Truly
the signs of an apostle were wrought among you in all pa-
13 tience, in signs, and wonders, and mighty deeds. For what is
it wherein ye were inferior to other churches, except *it be*
that I myself was not burdensome to you? forgive me this
14 wrong. Behold, the third time I am ready to come to you;
and I will not be burdensome to you: for I seek not yours,
but you. For the children ought not to lay up for the pa-
15 rents, but the parents for the children. And I will very glad-
ly spend and be spent for you; though the more abundantly
16 I love you, the less I be loved. But be it so. I did
not burden you: nevertheless,—being crafty, I caught you with
17 guile. Did I make a gain of you by any of them whom I
18 sent unto you? I desired Titus, and with *him* I sent a bro-
ther. Did Titus make a gain of you? walked we not in the
same spirit? *walked we not in the same steps?*
19 AGAIN think ye, that we excuse ourselves unto you? we
speak before God in Christ: but *we do* all things, dearly be-
20 loved, for your edifying. For I fear, lest, when I come, I shall
not find you such as I would, and *that* I shall be found unto
you such as ye would not: lest *there be* debates, envyings,
wraths, strifes, backbitings, whisperings, swellings, tumults:
21 *and* lest, when I come again, my God will humble me among
you, and *that* I shall bewail many which have sinned already,
and have not repented of the uncleanness, and fornication, and
lasciviousness, which they have committed.

13 *This is the third time* I am coming to you: in the mouth
of two or three witnesses shall every word be established. I

19—XIII. *He informs them of his purpose to visit them again. Exemplary punishment would then be inflicted on the refractory. Prayer for their increase in piety.*

GAL. I. II. *Paul asserts the divine authority of his apostleship. He chides the Galatians for departing from the faith.*

told you before, and foretell you, (as if I were present, the second time, and being absent now,) I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare: ' since ye seek a proof of Christ speaking in me, 3 which to you-ward is not weak, but is mighty in you. For 4 though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you. Examine 5 yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? But I trust that ye shall know that 6 we are not reprobates. Now I pray to God that ye do no evil; 7 not that we should appear approved, but that ye should do that which is honest, though we be as reprobates. For we can do 8 nothing against the truth, but for the truth. For we are glad, 9 when we are weak, and ye are strong: and this also we wish, even your perfection. Therefore I write these things being 10 absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

FINALLY, brethren, farewell. Be perfect, be of good com- 11 fort, be of one mind, live in peace; and the God of love and peace shall be with you. Greet one another with a holy kiss: 12 ' all the saints salute you. ' The grace of the Lord Jesus 13 Christ, and the love of God, and the communion of the Holy 14 Ghost, be with you all. Amen.

THE EPISTLE OF PAUL TO THE GALATIANS.

PAUL, an apostle, (not of men, neither by man, but by 1 Jesus Christ, and God the Father, who raised him from the dead;) ' and all the brethren which are with me, unto the 2 churches of Galatia: ' grace be to you and peace from God the 3 Father, and from our Lord Jesus Christ, ' who gave himself 4 for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: ' to whom 5 be glory for ever and ever! Amen.

I MARVEL that ye are so soon removed from him that 6 called you into the grace of Christ, unto another gospel: ' which is not another; but there be some that trouble you, 7

GALATIANS.

He declares that he had always forbidden the observance of legal ceremonies; which was also the rule of the other apos-

8 and would pervert the gospel of Christ. But though we, or
 an angel from heaven, preach any other gospel unto you than
 that which we have preached unto you, let him be accursed!
 9 As we said before, so say I now again, If any man preach any
 other gospel unto you than that ye have received, let him be
 10 accursed! For do I now persuade men, or God? or do I seek
 to please men? for if I yet pleased men, I should not be the
 11 servant of Christ. But I certify you, brethren, that the
 12 gospel which was preached of me is not after man: ' for I nei-
 13 ther received it of man, neither was I taught it, but by the re-
 velation of Jesus Christ. For ye have heard of my conversa-
 14 tion in time past in the Jews' religion, how that beyond mea-
 sure I persecuted the church of God, and wasted it; ' and pro-
 15 fitted in the Jews' religion above many my equals in mine own
 nation, being more exceedingly zealous of the traditions of my
 16 fathers. But when it pleased God, who separated me from
 my mother's womb, and called me by his grace, ' to reveal his Son
 in me, that I might preach him among the heathen; immediate-
 17 ly I conferred not with flesh and blood: neither went I up to
 Jerusalem to them which were apostles before me: but I went
 18 into Arabia, and returned again unto Damascus. Then after
 three years I went up to Jerusalem to see Peter, and abode
 19 with him fifteen days. But other of the apostles saw I none,
 20 save James the Lord's brother. (Now the things which I write
 21 unto you, behold, before God, I lie not.) Afterwards I came
 22 into the regions of Syria and Cilicia; and was unknown by face
 23 unto the churches of Judea which were in Christ: but they had
 heard only, That he which persecuted us in times past, now
 24 preacheth the faith which once he destroyed, ' and they glori-
 25 fied God in me. Then fourteen years after I went up again
 2 to Jerusalem with Barnabas, and took Titus with me also. And
 I went up by revelation, and communicated unto them that
 gospel which I preach among the Gentiles, (but privately to
 them which were of reputation,) lest by any means I should
 3 run, or had run, in vain. But neither Titus, who was with
 4 me, being a Greek, was compelled to be circumcised: and
 that because of false brethren unawares brought in, who came
 in privily to spy out our liberty which we have in Christ Jesus,
 5 that they might bring us into bondage: to whom we gave place
 by subjection, no, not for an hour; that the truth of the gospel
 6 might continue with you. But of those, who seemed to be
 somewhat;—whatsoever they were, it maketh no matter to
 me: God accepteth no man's person:—for they who seemed to
 7 be somewhat, in conference added nothing to me: but contra-
 riwise, when they saw that the gospel of the uncircumcision
 was committed unto me, as the gospel of the circumcision
 8 was unto Peter; (for he that wrought effectually in Peter to

les (H. 11—12.) Peter did not differ with him on this subject; but had been reprov'd for an improper compliance with the prejudices of Jewish Christians. III. 1—18. FAITH proved

the apostleship of the circumcision, the same was mighty in me toward the Gentiles :) and when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision, *only they would* that we should remember the poor; the same which I also was forward to do. But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For, before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew, and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all, 'If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. For if I build again the things which I destroyed, I make myself a transgressor. For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless, I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.'

O FOOLISH Galatians! who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain? if *it be* yet in vain. He therefore that ministereth to you the Spirit, and worketh miracles among you, *doth he it* by the works of the law, or by the hearing of faith? Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore,

be the only method of justification. The promise which had respect to Christ, and salvation by faith in him, was made before the law was given. III. 19.—IV. 11. Of the design of God in giving the law, to point out Christ, and bring us to

that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, "In thee shall all nations be blessed." So then they which be of faith are blessed with faithful Abraham.

For as many as are of the works of the law, are under the curse: for it is written, "*Cursed is every one that continueth not in all things which are written in the book of the law to do them.*" But that no man is justified by the law in the sight of God, *it is evident*: for, "The just shall live by faith;" and the law is not of faith: but,—"The man that doeth them shall live in them." Christ hath redeemed us from the curse of the law, being made a curse for us: (for it is written, "*Cursed is every one that hangeth on a tree;*") that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Brethren, I speak after the manner of men; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, "And to seeds," as of many; but as of one, "And to thy seed," which is Christ. And this I say, *That* the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise.

WHEREFORE then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator. Now, a mediator is not *a mediator* of one; but God is one. *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

Wherefore the law was our school-master *to bring us* unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a school-master. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in

him, that by faith we might be adopted into the family of God
 IV. 12—20. *Paul deplores the error of the Galatians, and affectionately exhorts them to repent.* IV. 21—31. *The his-*

Christ Jesus. And if ye be Christ's, then are ye Abraham's 29
 seed, and heirs according to the promise. Now I say, *That* 4
 the heir, as long as he is a child, differeth nothing from a ser-
 vant, though he be lord of all; but is under tutors and gover- 2
 nors until the time appointed of the father. Ever so we, when 6
 we were children, were in bondage under the elements of the
 world: but when the fulness of the time was come, God sent 4
 forth his Son, made of a woman, made under the law, ¹ to re- 5
 deem them that were under the law, that we might receive
 the adoption of sons. And because ye are sons, God hath sent 6
 forth the Spirit of his Son into your hearts, crying, Abba, Fa-
 ther! Wherefore thou art no more a servant, but a son; and 7
 if a son, then an heir of God through Christ. Howbeit then, 8
 when ye knew not God, ye did service unto them which by
 nature are no gods. But now, after that ye have known God, 9
 or rather are known of God, how turn ye again to the weak
 and beggarly elements, whereunto ye desire again to be in
 bondage? Ye observe days, and months, and times, and 10
 years. I am afraid of you, lest I have bestowed upon you la- 11
 bour in vain.

BRETHREN, I beseech you, be as I am; for I am as ye are. 12
 Ye have not injured me at all. Ye know how through infirmi- 13
 ty of the flesh I preached the gospel unto you at the first. And 14
 my temptation which was in my flesh ye despised not, nor re-
 jected; but received me as an angel of God, *even as Christ*
 Jesus. Where is then the blessedness ye spake of? for I bear 15
 you record, that if *it had been possible*, ye would have pluck-
 ed out your own eyes, and have given them to me. Am I 16
 therefore become your enemy because I tell you the truth?

They zealously affect you, *but not well*; yea, they would 17
 exclude you, that ye might affect them. But *it is good to be* 18
 zealously affected always in a good *thing*, and not only when
 I am present with you. My little children, of whom I travail 19
 in birth again, until Christ be formed in you, ¹ I desire to be 20
 present with you now, and to change my voice; for I stand in
 doubt of you.

Tell me, ye that desire to be under the 21
 law, do ye not hear the law? For it is written, that Abraham 22
 had two sons; the one by a bond-maid, the other by a free-
 woman. But he *who was* of the bond-woman, was born after 23
 the flesh; but he of the free-woman *was* by promise. Which 24
 things are an allegory. For these are the two covenants: the
 one from the mount Sinai, which gendereth to bondage, which
 is Agar, ¹ (for this Agar is mount Sinai in Arabia,) and an- 25
 swereth to Jerusalem which now is, and is in bondage with
 her children. But Jerusalem which is above is free, which 26
 is the mother of us all. For it is written, "Rejoice, thou bar- 27

Every of Abraham's sons allegorized, to illustrate the fact, that believers in Christ (who are compared to Isaac) are not under bondage to the law. V. 1—VI. 10. The merits of Christ the only ground of a sinner's acceptance. Though believers are

“ren that bearest not! break forth and cry, thou that travail”
 “est not! for the desolate hath many more children than she
 28 “which hath a husband.” Now we, brethren, as Isaac was,
 29 are the children of promise. But as then he that was born after
 the flesh persecuted him *that was born* after the Spirit,
 30 even so *it is* now. Nevertheless, what saith the scripture?
 “Cast out the bond-woman and her son: for the son of the
 “bond-woman shall not be heir with the son of the free-wo-
 31 “man.” So then, brethren, we are not children of the
 bond-woman, but of the free.

5 **STAND** fast therefore in the liberty wherewith Christ hath
 made us free, and be not entangled again with the yoke of
 2 bondage. Behold, I Paul say unto you, that if ye be circum-
 3 cised, Christ shall profit you nothing. For I testify again to
 every man that is circumcised, that he is a debtor to do the
 4 whole law. Christ is become of no effect unto you, whosoever
 5 of you are justified by the law; ye are fallen from grace. For
 we through the Spirit wait for the hope of righteousness by
 6 faith. For in Jesus Christ neither circumcision availeth
 any thing, nor uncircumcision; but faith which worketh by
 7 love. Ye did run well; who did hinder you that ye should
 8 not obey the truth? This persuasion *cometh* not of him that
 9 calleth you. A little leaven leaveneth the whole lump. I have
 10 confidence in you through the Lord, that ye will be none
 otherwise minded: but he that troubleth you shall bear *his*
 11 judgment, whosoever he be. And I, brethren, if I yet preach
 circumcision, why do I yet suffer persecution? then is the of-
 12 fence of the cross ceased. I would they were even cut off which
 trouble you!

13 For, brethren, ye have been called unto liberty; only *use*
 not liberty for an occasion to the flesh, but by love serve one
 14 another. For all the law is fulfilled in one word, *even* in this,
 15 “Thou shalt love thy neighbour as thyself.” But if ye bite
 and devour one another, take heed that ye be not consumed
 16 one of another. *This* I say then, Walk in the Spirit,
 17 and ye shall not fulfil the lust of the flesh. For the flesh lust-
 eth against the Spirit, and the Spirit against the flesh: and
 these are contrary the one to the other; so that ye cannot do
 18 the things that ye would. But if ye be led by the Spirit, ye
 19 are not under the law. Now the works of the flesh are mani-
 fest, which are *these*, Adultery, fornication, uncleanness, lasciv-
 20 iousness, idolatry, witchcraft, hatred, variance, emulations,
 21 wrath, strife, seditions, heresies, envyings, murders, drunk-
 enness, revellings, and such like: of the which I tell you be-

not under the law, yet they have no liberty to sin. Marks of unrenewed affections. Regeneration known by its effects. Of gentleness to those who err; of love to teachers. The recompense of the pious. VI. 11—18. Recapitulation, or summary of what had been said throughout the epistle.

fore, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, ¹ meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh, with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain-glory, provoking one another, envying one another. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden.

Let him that is taught in the word, communicate unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the Spirit, shall of the Spirit reap life everlasting. And let us not be weary in well-doing: for in due season we shall reap if we faint not. As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith. Ye see how large a letter I have written unto you with mine own hand. As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God! From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

THE EPISTLE OF PAUL TO THE EPHESIANS.

EPH. I. 3—14. *The sovereign grace of God in electing sinners to salvation. This election not restricted to Jews, but*

- 1 PAUL, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ
2 Jesus: grace *be* to you, and peace, from God our Father, and from the Lord Jesus Christ.
3 BLESSED *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly
4 places in Christ: according as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love: ¹ having predestinated us unto the adoption of children by Jesus Christ to himself, according
5 to the good pleasure of his will, ¹ to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved:
6 ¹ in whom we have redemption through his blood, the forgiveness of sins, (according to the riches of his grace, ¹ wherein he hath abounded toward us in all wisdom and prudence,
7 ¹ having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself
8 that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven
9 and which are on earth; *even* in him:) ¹ in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his
10 own will: that we should be to the praise of his glory, who first trusted in Christ: ¹ in whom ye also—[*trusted,*] after that ye heard the word of truth, the gospel of your salvation:—in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, ¹ which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.
11 WHEREFORE I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, ¹ cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, ¹ and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, ¹ which he wrought in Christ, when he raised him from the dead, and set
12 him at his own right hand in the heavenly places, ¹ (far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come;) and hath put all things under his feet, and

embracing Gentiles also. I. 15—II. 10. The elect are heirs to eminent blessings, being now delivered from the dominion and punishment of sin, and hereafter to receive eternal life through Jesus Christ. II 11—III. 21 Gentiles on an equality with Jews, in the Christian church, being of the same

gave him to be the head over all things to the church, ' which 23
is his body, the fulness of him that filleth all in all. And you 2
hath he quickened, who were dead in trespasses and sins:—
' wherein in time past ye walked according to the course of 2
this world, according to the prince of the power of the air, the
spirit that now worketh in the children of disobedience: among 6
whom also we all had our conversation in times past in the
lusts of our flesh, fulfilling the desires of the flesh and of the
mind; and were by nature the children of wrath, even as
others: but God, who is rich in mercy, for his great love where- 4
with he loved us;—even when we were dead in sins, hath 5
quickened us together with Christ, (by grace ye are saved!)
' and hath raised us up together, and made us sit together in 6
heavenly places, in Christ Jesus: that in the ages to come he 7
might show the exceeding riches of his grace in his kindness
toward us, through Christ Jesus. For by grace are ye saved, 8
through faith; and that not of yourselves: *it is* the gift of God,
' not of works, lest any man should boast. ' For we are his 9
workmanship, created in Christ Jesus unto good works, which 10
God hath before ordained that we should walk in them.

WHEREFORE remember, that ye *being* in time past Gen- 11
in the flesh, (who are called Uncircumcision by that which
distinguished the Circumcision, in the flesh, made by hands;) that 12
sometime ye were without Christ, being aliens from the com-
munity of Israel, and strangers from the covenants of pro-
mise, having no hope, and without God in the world: but now, 11
in Christ Jesus, ye, who sometime were afar off, are made
nigh by the blood of Christ. For he is our peace, who hath 14
reconciled us to himself by his own flesh, and hath broken down the middle wall of par-
tition *between us*; having abolished in his flesh the enmity, *even* 15
the enmity of the law: that he might create in himself the new
commandments contained in ordinances: for to make
of twain one new man, so making peace; and that 16
he might reconcile both unto God in one body by the cross,
in the enmity thereby: and came and preached peace 17
unto you which were afar off, and to them that were nigh. For 18
him we both have an access by one Spirit unto the Father.
Now therefore ye are no more strangers and 19
aliens, but fellow-citizens with the saints, and of the house-
hold; and are built upon the foundation of the apostles 20
and prophets, Jesus Christ himself being the chief corner-stone,
in whom all the building fitly framed together, groweth unto 21
a holy temple in the Lord: in whom ye also are builded to- 22
gether, as dwelling in him, that ye may shew forth to him
a habitation of God through the Spirit.

body. For preaching the doctrine, before unrevealed, Paul incurred the hatred of the Jews.—Fervent prayer for their increase in piety. IV. 1—16. Love and concord recommended.

3 FOR this cause, I Paul, the prisoner of Jesus Christ for you
2 Gentiles, ' if ye have heard of the dispensation of the grace
3 of God which *is* given me to you-ward : how that by revelation
4 he made known unto me the mystery, (as I wrote afore
5 knowledge in the mystery of Christ;) ' which in other ages
6 was not made known unto the sons of men, as it is now revealed
7 unto his holy apostles and prophets by the Spirit; ' that the
8 Gentiles should be fellow-heirs, and of the same body; and
9 partakers of his promise in Christ by the Gospel; ' whereof
10 I was made a minister according to the gift of the grace of
11 God given unto me by the effectual working of his power :
12 ' (unto me, who am less than the least of all saints, is this
13 grace given,) that I should preach among the Gentiles the
14 unsearchable riches of Christ : ' and to make all *men* see what
15 *is* the fellowship of the mystery, which from the beginning of
16 the world hath been hid in God, who created all things by
17 Jesus Christ, ' to the intent that now unto the principalities
18 and powers in heavenly *places* might be known by the church
19 the manifold wisdom of God, ' according to the eternal pur-
20 pose which he purposed in Christ Jesus our Lord : ' in whom
21 we have boldness and access with confidence by the faith of
22 him. Wherefore I desire that ye faint not at my tribulations
23 for you, which is your glory. For this cause I bow my knees
24 unto the Father of our Lord Jesus Christ, ' of whom the
25 whole family in heaven and earth is named, ' that he would
26 grant you, according to the riches of his glory, to be strength-
27 ened with might by his Spirit in the inner man; ' that Christ
28 may dwell in your hearts by faith; that ye, being rooted and
29 grounded in love, ' may be able to comprehend with all saints
30 what *is* the breadth, and length, and depth, and height; ' and
31 to know the love of Christ, which passeth knowledge; that
32 ye might be filled with all the fulness of God. Now unto
33 him that is able to do exceeding abundantly above all that we
34 ask or think, according to the power that worketh in us, ' unto
35 him *be* glory in the church by Christ Jesus throughout all
36 ages, world without end! Amen.

4 I THEREFORE, the prisoner of the Lord, beseech you
5 that ye walk worthy of the vocation wherewith ye are called,
6 ' with all lowliness and meekness, with long-suffering, for-
7 bearing one another in love, ' endeavouring to keep the unity
8 of the Spirit in the bond of peace. *There is* one body, and
9 one Spirit, even as ye are called in one hope of your calling;
10, 11 ' one Lord, one faith, one baptism, ' one God and Father of
12 all, who *is* above all, and through all, and in you all. But unto

The gifts of the Spirit being intended for the edification of the church, should be no occasion of discord. IV. 17—V 2. Of Christian deportment.—Exhortation to meekness and kindness, after the example of the love of God in Christ.

every one of us is given grace according to the measure of the gift of Christ.—Wherefore he saith, “When he ascended up 8
“on high, he led captivity captive, and gave gifts unto men.”
Now that he ascended, what is it but that he also descended 9
first into the lower parts of the earth? He that descended is 10
the same also that ascended up far above all heavens, that he
might fill all things.—And he gave some, apostles; and some, 11
prophets; and some, evangelists; and some, pastors and
teachers, ‘for the perfecting of the saints, for the work of the 12
ministry, for the edifying of the body of Christ, ‘till we all 13
come in the unity of the faith, and of the knowledge of the
Son of God, unto a perfect man, unto the measure of the sta-
ture of the fulness of Christ: ‘that we *henceforth* be no more 14
children, tossed to and fro, and carried about with every wind
of doctrine, by the sleight of men, and cunning craftiness,
whereby they lie in wait to deceive: ‘but speaking the truth 15
in love, may grow up into him in all things, which is the head,
even Christ, ‘from whom the whole body fitly joined together 16
and compacted by that which every joint supplieth, according
to the effectual working in the measure of every part, maketh
increase of the body unto the edifying of itself in love.

THIS I say therefore, and testify in the Lord, that ye 17
henceforth walk not as other Gentiles walk, in the vanity of
their mind, ‘having the understanding darkened, being alien- 18
ated from the life of God through the ignorance that is in
them, because of the blindness of their heart: ‘who, being 19
past feeling, have given themselves over unto lasciviousness,
to work all uncleanness with greediness. But ye have not so 20
learned Christ, ‘if so be that ye have heard him, and have 21
been taught by him, as the truth is in Jesus: ‘that ye put off 22
concerning the former conversation the old man, which is cor-
rupt according to the deceitful lusts; ‘and be renewed in the 23
spirit of your mind; ‘and that ye put on the new man, which 24
after God is created in righteousness and true holiness.
Wherefore putting away lying, speak every man truth with 25
his neighbour: for we are members one of another. Be ye 26
angry, and sin not: let not the sun go down upon your wrath.
‘neither give place to the devil. ‘Let him that stole, steal 27
no more: but rather let him labour, working with *his* hands 28
the thing which is good, that he may have to give to him that
needeth. Let no corrupt communication proceed out of your 29
mouth, but that which is good to the use of edifying, that it
may minister grace unto the hearers; ‘and grieve not the 30
Holy Spirit of God, whereby ye are sealed unto the day of

V. 6—20. *Obscenity and intemperance of every kind, in speech and behaviour, to be carefully shunned.* V. 21—VI.

9. *Relative duties of husbands and wives.—Reciprocal du-*

11 redemption. Let all bitterness, and wrath, and anger, and
clamour, and evil-speaking, be put away from you, with all
32 malice: ' and be ye kind one to another, tender-hearted, for-
giving one another, even as God for Christ's sake hath for-
5 given you. Be ye therefore followers of God as dear children;
2 ' and walk in love, as Christ also hath loved us, and hath given
himself for us an offering and a sacrifice to God for a sweet-
smelling savour.

3 BUT fornication, and all uncleanness, or covetousness, let it
4 not be once named among you, (as becometh saints,) ' neither
filthiness, nor foolish talking, nor jesting, which are not con-
5 venient: but rather giving of thanks. For this ye know,
that no whoremonger, nor unclean person, nor covetous man,
who is an idolater, hath any inheritance in the kingdom
6 of Christ and of God. Let no man deceive you with vain
words: for because of these things cometh the wrath of God
7 upon the children of disobedience. Be not ye therefore par-
3 takers with them. For ye were sometime darkness, but now,
9 are ye light in the Lord: walk as children of light; ' (for the
fruit of the Spirit is in all goodness, and righteousness, and
10 truth;) ' proving what is acceptable unto the Lord, ' and
11 have no fellowship with the unfruitful works of darkness, but
12 rather reprove them. For it is a shame even to speak of
13 those things which are done of them in secret. But all
things that are reproved, are made manifest by the light: for
14 whatsoever doth make manifest is light. Wherefore he saith,
"Awake, thou that sleepest, and arise from the dead, and
15 "Christ shall give thee light." See then that ye walk cir-
cumspectly, not as fools, but as wise, ' redeeming the time,
17 because the days are evil. Wherefore be ye not unwise, but
18 understanding what the will of the Lord is. And be not drunk
with wine, wherein is excess; but be filled with the Spirit,
19 ' speaking to yourselves in psalms, and hymns, and spiritual
songs, singing and making melody in your heart to the Lord,
20 ' giving thanks always for all things unto God and the Father,
in the name of our Lord Jesus Christ.

21 SUBMITTING yourselves one to another in the fear of God:—
22 Wives, submit yourselves unto your own husbands, as unto
23 the Lord. For the husband is the head of the wife, even as
Christ is the Head of the church: and he is the Saviour of the
24 body. Therefore as the church is subject unto Christ, so let
25 the wives be to their own husbands in every thing. Husbands,
love your wives, even as Christ also loved the church, and
26 gave himself for it; ' that he might sanctify and cleanse it
27 with the washing of water by the word, ' that he might pre-
sent it to himself a glorious church, not having spot or wrin-

ties of parents and children, and of servants and masters.
 VI 10—24. *Exhortation to unwavering faith, trust in*
God and continual prayer. (Christians compared to soldiers.)

kle, or any such thing ; but that it should be holy and without
 blemish. So ought men to love their wives, as their own bo- 28
 dies. He that loveth his wife loveth himself, ' for no man 29
 ever yet hated his own flesh ; but nourisheth and cherisheth it,
 even as the Lord the church. For we are members of his 30
 body, of his flesh, and of his bones. " For this cause shall a 31
 " man leave his father and mother, and shall be joined unto
 " his wife, and they two shall be one flesh." This is a great mys- 32
 tery : but I speak concerning Christ and the church. ' Never- 33
 theless, let every one of you in particular so love his wife even
 as himself : and the wife see that she reverence *her* husband.

Children, obey your parents in the Lord : for this is right. 6
 " Honour thy father and mother, (which is the first command- 2
 ment with promise,) ' that it may be well with thee, and thou 3
 " mayest live long on the earth." And, ye fathers, provoke not 4
 your children to wrath ; but bring them up in the nurture and
 admonition of the Lord. Servants, be obedient to them that are 5
your masters according to the flesh, with fear and trembling,
 in singleness of your heart, as unto Christ ; ' not with eye- 6
 service, as men pleasers ; but as the servants of Christ, do-
 ing the will of God : from the heart, ' with good will do- 7
 doing service, as to the Lord, and not to men : ' knowing 8
 that whatsoever good thing any man doeth, the same shall he
 receive of the Lord, whether *he* be bond or free. And, 9
 ye masters, do the same things unto them, forbearing threat-
 ening : knowing that your Master also is in heaven ; neither is
 there respect of persons with him

FINALLY, my brethren, be strong in the Lord, and in the 10
 power of his might. Put on the whole armour of God, that ye 11
 may be able to stand against the wiles of the devil. For we 12
 wrestle not against flesh and blood, but against principalities,
 against powers, against the rulers of the darkness of this world,
 against spiritual wickedness in high places. Wherefore take 13
 unto you the whole armour of God, that ye may be able to
 withstand in the evil day, and having done all, to stand. Stand 14
 therfore, having your loins girt about with truth, and having
 on the breast-plate of righteousness ; ' and your feet shod 15
 with the preparation of the gospel of peace ; ' above all, taking 16
 the shield of faith, wherewith ye shall be able to quench all
 the fiery darts of the wicked, ' and take the helmet of salva- 17
 tion, and the sword of the Spirit, which is the word of God :
 praying always with all prayer and supplication in the Spirit, 18
 and watching thereunto with all perseverance and supplication
 for all saints, ' and for me, that utterance may be given unto 19
 me, that I may open my mouth boldly, to make known the
 mystery of the gospel, ' for which I am an ambassador in 20

PHILIPPIANS.

Commendation of Tychicus. Apostolical benediction.

PHIL I. 3—11. *The Apostle's great love for the Philippians, and prayer for their sanctification and progression in piety.*
I. 12—26. *He informs them that his imprisonment at Rome, (see Act. xxviii. 31.) had been a means of promoting the cause of*

bonds: that therein I may speak boldly, as I ought to speak.
21 But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall
22 make known to you all things: ' whom I have sent unto you for the same purpose, that ye might know our affairs, and
23 that he might comfort your hearts. Peace be to the brethren, and love with faith from God the Father and the Lord Je-
24 sus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity.

THE EPISTLE OF PAUL TO THE PHILIPPIANS.

1 PAUL and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the
2 bishops and deacons. Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.
3 I THANK my God upon every remembrance of you, ' always
4 in every prayer of mine for you all,—making request with
5 joy,—for your fellowship in the gospel from the first day until now; ' being confident of this very thing, that he which
6 hath begun a good work in you, will perform it until the day
7 of Jesus Christ: ' even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in
8 my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace. For God is my record, how
9 greatly I long after you all in the bowels of Jesus Christ.
10 And this I pray, that your love may abound yet more and
11 more in knowledge and in all judgment; ' that ye may approve things that are excellent; that ye may be sincere and
12 without offence till the day of Christ, ' being filled with the fruits of righteousness, which are by Jesus Christ, unto the
13 glory and praise of God.
14 BUT I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; ' so that my bonds in Christ are manifest in all the palace, and in all other places, ' and many of the brethren in the Lord, waxing confident by my bonds, are
15 much more bold to speak the word without fear. Some indeed preach Christ even of envy and strife; and some also of
16 good will. The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds. But the other
17 of love, knowing that I am set for the defence of the gospel.

Christ. He professes himself willing to live or die for this cause. I. 27—II. 18. Various exercises of piety enjoined by the example of Christ, who laid aside his eternal glory, and became obedient to death for the benefit of man. Every one

What then? notwithstanding, every way, whether in pre- 18
 tence or in truth, Christ is preached; and I therein do re-
 joice, yea, and will rejoice. For I know that this shall turn 19
 to my salvation through your prayer, and the supply of the
 Spirit of Jesus Christ, ' according to my earnest expectation, 20
 and *my* hope, that in nothing I shall be ashamed, but *that*
 with all boldness, as always, so now also, Christ shall be mag-
 nified in my body, whether *it be* by life, or by death. For to 21
 me to live *is* Christ, and to die *is* gain. But if I live in the 22
 flesh, this *is* the fruit of my labour; yet what I shall choose I
 wot not. For I am in a strait betwixt two, having a desire to 23
 depart, and to be with Christ; which is far better: ' neverthe- 24
 less, to abide in the flesh *is* more needful for you. And 25
 having this confidence, I know that I shall abide and continue
 with you all for your furtherance and joy of faith; ' that your 26
 rejoicing may be more abundant in Jesus Christ for me by
 my coming to you again.

ONLY let your conversation be as it becometh the gospel of 27
 Christ: that whether I come and see you, or else be absent,
 I may hear of your affairs, that ye stand fast in one spirit,
 with one mind striving together for the faith of the gospel;
 ' and in nothing terrified by your adversaries: which is to 28
 them an evident token of perdition; but to you of salvation,
 and that of God. For unto you it is given in the behalf of 29
 Christ, not only to believe on him, but also to suffer for his
 sake; having the same conflict which ye saw in me, *and* 30
 now hear *to be* in me. If *there be* therefore any consolation 2
 in Christ, if any comfort of love, if any fellowship of the Spirit,
 if any bowels and mercies, ' fulfil ye my joy, that ye be 2
 like-minded, having the same love, *being* of one accord, of
 one mind. Let nothing *be done* through strife or vain-glory; 3
 but in lowliness of mind let each esteem other better than them-
 selves. Look not every man on his own things, but every 4
 man also on the things of others. Let this mind be in you, 5
 which was also in Christ Jesus, ' who, being in the form of 6
 God, thought it not robbery to be equal with God, ' but made 7
 himself of no reputation, and took upon him the form of a
 servant, and was made in the likeness of men: ' and being 8
 found in fashion as a man, he humbled himself, and became
 obedient unto death, even the death of the cross. Where- 9
 fore God also hath highly exalted him, and given him a name
 which is above every name: ' that at the name of Jesus every 10
 knee should bow, of *things* in heaven, and *things* in earth, and
things under the earth, ' and *that* every tongue should con- 11
 fess that Jesus Christ *is* Lord, to the glory of God the Father.

PHILIPPIANS.

should make his election sure. II. 19—30. Praise of Timothy, whom Paul promises to send to them. Epaphroditus is now sent. III.—IV. 1. The Apostle cautions them against false

12 Wherefore, my beloved, as ye have always obeyed, not as
in my presence only, but now much more in my absence, work
13 out your own salvation with fear and trembling : ' for it is
God which worketh in you both to will and to do of *his* good
14 pleasure. Do all things without murmurings and disputings ;
15 ' that ye may be blameless and harmless, the sons of God,
without rebuke, in the midst of a crooked and perverse na-
15 tion : among whom ye shine as lights in the world, ' holding
forth the word of life ; that I may rejoice in the day of Christ,
17 that I have not run in vain, neither laboured in vain. Yea,
and if I be offered upon the sacrifice and service of your faith,
18 I joy, and rejoice with you all : ' for the same cause also do
ye joy, and rejoice with me.

19 BUT I trust in the Lord Jesus to send Timotheus shortly
unto you, that I also may be of good comfort, when I know
20 your state. For I have no man like-minded, who will natu-
21 rally care for your state. For all seek their own, not the things
22 which are Jesus Christ's. But ye know the proof of him, that
as a son with the father, he hath served me in the gospel.
23 Him therefore I hope to send presently, so soon as I shall
24 see how it will go with me. But I trust in the Lord that I
25 also myself shall come shortly. Yet I supposed it necessary
to send to you Epaphroditus, my brother, and companion in
labour, and fellow-soldier, but your messenger, and he that
26 ministered to my wants ; ' for he longed after you all, and
was full of heaviness, because that ye had heard that he had
97 been sick. For indeed he was sick nigh unto death : but God
had mercy on him ; and not on him only, but on me also, lest
28 I should have sorrow upon sorrow. I sent him therefore the
more carefully, that, when ye see him again, ye may rejoice,
29 and that I may be the less sorrowful. Receive him therefore
in the Lord with all gladness ; and hold such in reputation.
30 Because for the work of Christ he was nigh unto death, not
regarding his life, to supply your lack of service toward me.

3 FINALLY, my brethren, rejoice in the Lord. To write
the same things to you, to me indeed *is* not grievous, but for
2 you *it is* safe. Beware of dogs, beware of evil workers, be-
3 ware of the concision. For we are the circumcision, which
worship God in the Spirit, and rejoice in Christ Jesus, and
4 have no confidence in the flesh. Though I might also have
confidence in the flesh. If any other man thinketh that he hath
5 whereof he might trust in the flesh, I more :—circumcised
the eighth day, of the stock of Israel, of the tribe of Benjamin,
a Hebrew of the Hebrews ; as touching the law, a Pharisee ;
6 concerning zeal, persecuting the church ; touching the righte-

teachers, and from the conduct of such, takes occasion to explain the nature of true faith in Christ. By his own example he commends to them a contempt for the vain things of his world. IV. 2—9. Admonition and precepts of various

ousness which is in the law, blameless. But what things were 7
gain to me, those I counted loss for Christ. Yea doubtless, 8
and I count all things *but* loss for the excellency of the know-
ledge of Christ Jesus my Lord: for whom I have suffered the
loss of all things, and do count them *but* dung, that I may win
Christ, ' and be found in him, not having mine own righte- 9
ousness, which is of the law, but that which is through the faith
of Christ, the righteousness which is of God by faith: ' that I 10
may know him, and the power of his resurrection, and the fel-
lowship of his sufferings, being made conformable unto his
death; ' if by any means I might att in unto the resurrection 11
of the dead. Not as though I had already attained, either 12
were already perfect: but I follow after, if that I may appre-
hend that for which also I am apprehended of Christ Jesus.
Brethren, I count not myself to have apprehended: but *this* 13
one thing *I do*, forgetting those things which are behind, and
reaching forth unto those things which are before, ' I press 14
toward the mark for the prize of the high calling of God in
Christ Jesus. Let us therefore, as many as be perfect, be thus 15
minded: and if in any thing ye be otherwise minded, God shall
reveal even this unto you. Nevertheless, whereto we have 16
already attained, let us walk by the same rule, let us mind the
same thing. Brethren, be followers together with me, 17
and mark them which walk so as ye have us for an ensample.
For many walk, of whom I have told you often, and now tell 18
you even weeping, *that they are* the enemies of the cross of
Christ, ' whose end *is* destruction, whose God *is* their belly, 19
and *whose* glory *is* in their shame, who mind earthly things.
For our conversation is in heaven; from whence also we look 20
for the Saviour, the Lord Jesus Christ, ' who shall change 21
our vile body, that it may be fashioned like unto his glorious
body, according to the working whereby he is able even to
subdue all things unto himself. Therefore, my brethren 4
dearly beloved and longed for, my joy and crown, so stand
fast in the Lord, *my* dearly beloved.

I BESEECH Euodias, and beseech Syntyche, that they be 2
of the same mind in the Lord. And I entreat thee also, true 3
yoke-fellow, help those women which laboured with me in
the gospel, with Clement also, and *with* other my fellow-la-
bourers, whose names *are* in the book of life. Rejoice in the 4
Lord always: *and* again I say, Rejoice! Let your modera- 5
tion be known unto all men. The Lord *is* at hand: ' be care- 6
ful for nothing; but in every thing by prayer and supplication
with thanksgiving let your requests be made known unto God;

nature. IV. 10—20. Paul thanks the Philippians for their peculiar kindness to himself—Salutation.

COL. I. *Commendation of the Colossians and of Epaphras*

- 7 ¹ and the peace of God, which passeth all understanding, shall
8 keep your hearts and minds through Christ Jesus. Finally,
brethren, whatsoever things are true, whatsoever things are
honest, whatsoever things are just, whatsoever things are
pure, whatsoever things are lovely, whatsoever things are of
good report; if *there be* any virtue, and if *there be* any praise,
9 think on these things; ¹ those things which ye have both
learned, and received, and heard, and seen in me, do: and
the God of peace shall be with you.
- 10 But I rejoice in the Lord greatly, that now at the last your
care of me hath flourished again; wherein ye were also care-
11 ful, but ye lacked opportunity. Not that I speak in respect
of want: for I have learned, in whatsoever state I am, *there-*
12 *with* to be content. I know both how to be abused, and I
know how to abound: every where and in all things I am in-
structed both to be full and to be hungry, both to abound and
13 to suffer need: ¹ I can do all things through Christ which
14 strengtheneth me. Notwithstanding, ye have well done that ye
15 did communicate with my affliction. Now ye Philippians,
know also, that in the beginning of the gospel, when I de-
parted from Macedonia, no church communicated with me
16 as concerning giving and receiving, but ye only: ¹ for even
in Thessalonica ye sent once and again unto my necessity.
17 Not because I desire a gift: but I desire fruit that may abound
18 to your account. But I have all, and abound: I am full, hav-
ing received of Epaphroditus the things *which were sent* from
you, an odour of a sweet smell, a sacrifice acceptable, well-
19 pleasing to God. But my God shall supply all your need
20 according to his riches in glory by Christ Jesus. Now unto
21 God and our Father *be* glory for ever! Amen. Salute every
saint in Christ Jesus. The brethren which are with me greet
22 you: ¹ all the saints salute you; chiefly they that are of Ce-
23 sar's household. The grace of our Lord Jesus Christ *be* with
you all. Amen.

THE EPISTLE OF PAUL TO THE COLOSSIANS.

- 1** PAUL, an apostle of Jesus Christ, by the will of God, and
2 Timothy *our* brother, ¹ To the saints and faithful brethren
in Christ which are at Colosse. Grace *be* unto you, and
peace, from God our Father and the Lord Jesus Christ.
3 We give thanks to God, and the Father of our Lord Jesus
4 Christ, praying always for you, ¹ since we heard of your faith

CHAP. I.

their pastor. (9--29.) Prayer for their increase in knowledge and grace. The dignity and majesty of Jesus Christ the author and preserver of the church. By his death he atoned for

in Christ Jesus, and of the love *which ye have* to all the saints,
 ' for the hope which is laid up for you in heaven ; whereof ye 5
 heard before in the word of the truth of the gospel, ' which 6
 is come unto you, as *it is* in all the world ; and bringeth forth
 fruit, as *it doth* also in you, since the day ye heard *of it*, and
 knew the grace of God in truth : ' as ye also learned of Epa- 7
 phras our dear fellow-servant, who is for you a faithful minis- 8
 ter of Christ ; ' who also declared unto us your love in the 8
 Spirit. For this cause we also, since the day we heard 9
it, do not cease to pray for you, and to desire that ye might
 be filled with the knowledge of his will in all wisdom and
 spiritual understanding : ' that ye might walk worthy of the 10
 Lord unto all pleasing ; being fruitful in every good work, and
 increasing in the knowledge of God ; ' strengthened with 11
 all might, according to his glorious power, unto all patience
 and long-suffering with joyfulness ; giving thanks unto 12
 the Father, which hath made us meet to be partakers of the
 inheritance of the saints in light, ' who hath delivered us from 13
 the power of darkness, and hath translated *us* into the king-
 dom of his dear Son, ' in whom we have redemption, (through 14
 his blood,) *even* the forgiveness of sins : ' who is the im- 15
 age of the invisible God, the first-born of every creature : (for 16
 by him were all things created that are in heaven, and that are
 in earth, visible and invisible, whether *they be* thrones, or do-
 minions, or principalities, or powers : all things were created
 by him and for him :) ' and he is before all things, and by him 17
 all things consist ; ' and he is the head of the body, the church : 18
 who is the beginning, the first-born from the dead ; that in all
 things he might have the pre-eminence :—for it pleased *the* 19
 Father that in him should all fulness dwell ; and having made 20
 peace through the blood of his cross, by him to reconcile all
 things unto himself ; by him, *I say*, whether *they be* things in
 earth, or things in heaven. And you, that were sometime aliena- 21
 ted, and enemies in *your* mind by wicked works, yet now hath
 he reconciled ' in the body of his flesh through death, to present 22
 you holy, and unblamable, and unreprouable in his sight ; ' if 23
 ye continue in the faith grounded and settled, and *be* not
 moved away from the hope of the gospel, which ye have
 heard, *and* which was preached to every creature which is
 under heaven ; whereof I Paul am made a minister ; who 24
 now rejoice in my sufferings for you, and fill up that which is
 behind of the afflictions of Christ in my flesh for his body's
 sake, which is the church : ' whereof I am made a minister, 25
 according to the dispensation of God which is given to me for
 you, to fulfil the word of God : ' *even* the mystery which 26
 hath been hid from ages, and from generations ; but is now

COLOSSIANS.

sin. Paul a preacher of this doctrine. II.—III. 4. Paul's anxiety for the Colossians, lest they should be deceived by false teachers. No human institution to be obtruded on Christians. Christ's merits the only ground of acceptance with God. By

27 made manifest to his saints, ¹ to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory :

28 ¹ whom we preach, warning every man, and teaching every man in all wisdom ; that we may present every man perfect

29 in Jesus Christ : ¹ whereunto I also labour, striving accord-
² ing to his working, which worketh in me mightily. For I would that ye knew what great conflict I have for you, and for them of Laodicea, and for as many as have not seen my

2 face in the flesh ; ¹ that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ, ¹ in whom are

4 hid all the treasures of wisdom and knowledge. And this I say, lest any man should beguile you with enticing words.

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness

6 of your faith in Christ. As ye have therefore received

7 Christ Jesus the Lord, so walk ye in him, ¹ rooted and built up in him, and established in the faith, as ye have been taught, ⁸ abounding therein with thanksgiving.—Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after

9 Christ. For in him dwelleth all the fulness of the Godhead

10 bodily. And ye are complete in him, which is the head of

11 all principality and power : ¹ in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh : by the circumcision of Christ,

12 ¹ buried with him in baptism ; wherein also ye are risen with him through the faith of the operation of God, who hath

13 raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses ; ¹ blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his

15 cross ; ¹ and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of a holy-day, or of the new-moon, or of the sabbath-days :

17 ¹ which are a shadow of things to come ; but the body is of

18 Christ. Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, ¹ and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit

CHAP. III.

faith in him (to whom we are bound by baptism) we are sanctified and have hope of eternal life. III. 5—17. Disciples of Christ must abhor all manner of sin, and imitate the example of their divine master. III. 13—IV. 6. Mutual conjugal duties. Parental and filial duties. Relative duties of masters

together, increaseth with the increase of God. Wherefore, 20
if ye be dead with Christ from the rudiments of the world,
why as though living in the world, are ye subject to ordi-
nances, ' ("Touch not; taste not; handle not!") ' which*21
all are to perish with the using; after the commandments 22
and doctrines of men? Which things have indeed a show 23
of wisdom in will-worship, and humility, and neglecting of the
body; not in any honour to the satisfying of the flesh. If ye 3
then be risen with Christ, seek those things which are above,
where Christ sitteth on the right hand of God. Set your af- 2
fection on things above, not on things on the earth. For ye are 3
dead, and your life is hid with Christ in God: When 4
Christ, *who is our life*, shall appear, then shall ye also appear
with him in glory.

MORTIFY therefore your members which are upon the 5
earth; fornication, uncleanness, inordinate affection, evil con- 6
cupiscence, and covetousness, which is idolatry: ' for which 6
things' sake the wrath of God cometh on the children of dis-
obedience: ' in the which ye also walked sometime, when 7
ye lived in them: ' but now ye also put off all these; anger, 8
wrath, malice, blasphemy, filthy communication out of your
mouth, ' lie not one to another, seeing that ye have put off 9
the old man with his deeds, ' and have put on the new *man*, 10
which is renewed in knowledge after the image of him that
created him: ' where there is neither Greek nor Jew, cir- 11
cumcision nor uncircumcision, Barbarian, Scythian, bond *nor*
free: but Christ *is* all, and in all. Put on therefore, as 12
the elect of God, holy and beloved, bowels of mercies, kind-
ness, humbleness of mind, meekness, long-suffering, '(forbear- 13
ing one another, and forgiving one another, if any man have a
quarrel against any: even as Christ forgave you, so also *do*
ye :) and above all these things *put on* charity, which is the 14
bond of perfectness. And let the peace of God rule in your 15
hearts, to the which also ye are called in one body; and be
ye thankful. Let the word of Christ dwell in you richly 16
in all wisdom; teaching and admonishing one another in
psalms, and hymns, and spiritual songs, singing with grace in
your hearts to the Lord. And whatsoever ye do in word or 17
deed, *do* all in the name of the Lord Jesus, giving thanks to
God and the Father by him.

WIVES, submit yourselves unto your own husbands, as it is 18
fit in the Lord. Husbands, love *your* wives, and be not bitter 19
against them. Children, obey *your* parents in all things: for 20
this is well-pleasing unto the Lord. Fathers, provoke not 21

COLOSSIANS.

and servants. Precepts of various kinds. IV. 7—18. Commendation of Tychicus. Salutation mixed with different injunctions.

22 your children *to anger*, lest they be discouraged. Servants, obey in all things *your* masters according to the flesh; not with eye-service, as men pleasers; but in singleness of heart, 23 fearing God: ' and whatsoever ye do, do *it* heartily, as to the 24 Lord, and not unto men: knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord 25 Christ. But he that doeth wrong, shall receive for the wrong which he hath done: and there is no respect of persons.

4 Masters give unto *your* servants that which is just and equal: knowing that ye also have a master in heaven.

2 CONTINUE in prayer, and watch in the same with thanksgiving; ' withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for 4 which I am also in bonds: ' that I may make it manifest, as I 5 ought to speak. Walk in wisdom toward them that are 6 without, redeeming the time. Let your speech *be* always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

7 ALL my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellow-servant in 8 the Lord: whom I have sent unto you for the same purpose, (that he might know your estate, and comfort your hearts,) 9 ' with Onesimus, a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done* here. Aristarchus, my fellow-prisoner, saluteth 10 you; and Marcus, sister's son to Barnabas, (touching whom ye received commandments; if he come unto you, receive him;) 11 ' and Jesus, which is called Justus, who are of the circumcision. These only *are my* fellow-workers unto the kingdom 12 of God, which have been a comfort unto me. Epaphras, who is *one* of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and 13 complete in all the will of God. For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, 14 and them in Hierapolis. Luke, the beloved physician, and 15 Demas, greet you. Salute the brethren which are in Laodicea, and Nymphias, and the church which is in his house. And when this epistle is read among you, cause that it be read also 16 in the church of the Laodiceans; and that ye likewise read the 17 epistle from Laodicea. And say to Archippus, 'Take heed ' to the ministry which thou hast received in the Lord, that 18 ' thou fulfil it.'—The salutation by the hand of me Paul. Remember my bonds. Grace *be* with you. Amen.

THE FIRST EPISTLE OF PAUL TO THE THESSALONIANS.

I. THESS. I *The Thessalonians commended for the manner in which they received and adhered to the doctrines of Christ. (Acts xvii. 4.)* II. 1—16. *Paul, desirous neither of gain nor glory, had with great care and faithfulness in-*

PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians *which is in God the Father, and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ* 1

We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; knowing, brethren beloved, your election of God: for our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.—And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: so that ye were ensamples to all that believe in Macedonia and Achaia.—For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad; so that we need not to speak any thing. For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead, *even Jesus*, which delivered us from the wrath to come. 2 3 4 5 6 7 8 9 10

For yourselves, brethren, know our entrance in unto you, that it was not in vain: but even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention. For our exhortation *was* not of deceit, nor of uncleanness, nor in guile; but as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness; nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ: but we were gentle among you. Even as a nurse cherisheth her children, so, being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we 2 3 4 5 6 7 8 9

I. THESSALONIANS.

structed them: and that with success. They who strive to impede the progress of the gospel shall perish. II. 17.—III. These opposers, instigated by Satan, had prevented his coming to them, but he sent Timothy, who encouraged him with

- 10 preached unto you the gospel of God. Ye are witnesses, and God also, how holily, and justly, and unblamably we behaved
11 ourselves among you that believe: as ye know how we exhorted, and comforted, and charged every one of you, as a father
12 doth his children, ' that ye would walk worthy of God, who
13 hath called you unto his kingdom and glory. For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of
14 God, which effectually worketh also in you that believe. For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the
15 Jews; who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and
16 are contrary to all men: forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always: for the wrath is come upon them to the uttermost.
- 17 But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly
18 to see your face with great desire. Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us. For what is our hope, or joy, or crown of rejoicing? are not even ye in the presence of our Lord Jesus Christ
20 at his coming? For ye are our glory and joy. ' Wherefore, when we could no longer forbear, we thought it good to be
2 left at Athens alone; and sent Timotheus, our brother, and minister of God, and our fellow-labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:
3 ' that no man should be moved by these afflictions: (for yourselves know that we are appointed therunto; for verily, when we were with you, we told you before that we should suffer
4 tribulation; even as it came to pass, and ye know,) ' for this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and
5 our labour be in vain.—But now, when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you: therefore, brethren, we were comforted over you in all our affliction and
6 distress by your faith; for now we live, if ye stand fast in the
7 Lord. For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our
8 God; night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?

the account he brought back. IV. 1—12. The duties of chastity, love, and industry enjoined. IV. 13.—V. 11. Believers should not be mourned for, as though they had perished, by subjection to temporal death. We need not know the precise time when Christ will judge the world, but should always

Now God himself and our Father, and our Lord Jesus Christ, 11
direct our way unto you And the Lord make you to increase 12
and abound in love one toward another, and toward all *men* as
we *do* toward you: to the end he may establish your hearts 13
unblamable in holiness before God, even our Father, at the
coming of our Lord Jesus Christ with all his saints.

FURTHERMORE then we beseech you, brethren, and 4
exhort *you* by the Lord Jesus, that as ye have received of us
how ye ought to walk and to please God, *so* ye would abound 2
more and more: for ye know what commandments we gave 3
you by the Lord Jesus. For this is the will of God, *even* your 3
sanctification, that ye should abstain from fornication: that 4
every one of you should know how to possess his vessel in sanc-
tification and honour. ¹ not in the lust of concupiscence, even as 5
the Gentiles which know not God: that no *man* go beyond 6
and defraud his brother in *any* matter: because that the Lord
is the avenger of all such, as we also have forewarned you and
testified. For God hath not called us unto uncleanness, but 7
unto holiness. He therefore that despiseth, despiseth not man, 8
but God who hath also given unto us his Holy Spirit.

BUT as touching brotherly love ye need not that I write un- 9
to you: for ye yourselves are taught of God to love one an-
other: and indeed ye do it toward all the brethren which are 10
in all Macedonia. But we beseech you, brethren, that ye in-
crease more and more; and that ye study to be quiet, and to 11
do your own business, and to work with your own hands, as
we command you; that ye may walk honestly toward them 12
that are without, and *that* ye may have lack of nothing.

BUT I would not have you to be ignorant, brethren, con- 13
cerning them which are asleep, that ye sorrow not, even as
others which have no hope. For if we believe that Jesus died 14
and rose again, even so them also which sleep in Jesus will God
bring with him. For this we say unto you by the word of the 15
Lord, that we which are alive *and* remain unto the coming of
the Lord shall not prevent them which are asleep. For the 16
Lord himself shall descend from heaven with a shout, with the
voice of the archangel, and with the trump of God: and the
dead in Christ shall rise first: then we which are alive *and* re- 17
main shall be caught up together with them in the clouds, to
meet the Lord in the air: and so shall we ever be with the
Lord. Wherefore, comfort one another with these words. 18

BUT of the times and the seasons, brethren, ye have no need 5

II. THESSALONIANS.

live as preparing for it. V. 12—28. Of love to ministers; of mutual charity. Admonitions of different kinds.

II. THESS. 1. *The apostle commends the Thessalonians for*

2 that I write unto you; for yourselves know perfectly, that the
3 day of the Lord so cometh as a thief in the night. For when
they shall say, Peace and safety; then sudden destruction
cometh upon them, as travail upon a woman with child; and
4 they shall not escape. But ye, brethren, are not in darkness,
5 that that day should overtake you as a thief; ye are all the
children of light, and the children of the day: we are not of
6 the night, nor of darkness. Therefore let us not sleep, as *do*
7 others; but let us watch and be sober. For they that sleep,
sleep in the night; and they that be drunken, are drunken in
8 the night. But let us, who are of the day, be sober, putting
on the breast-plate of faith and love; and for a helmet, the
9 hope of salvation. For God hath not appointed us to wrath,
10 but to obtain salvation by our Lord Jesus Christ, ¹ who died
for us; that, whether we wake or sleep, we should live toge-
11 ther with him. Wherefore, comfort yourselves together, and
edify one another, even as also ye do.

12 AND we beseech you, brethren, to know them which labour
among you, and are over you in the Lord, and admonish you,
13 ¹ and to esteem them very highly in love for their work's
14 sake.—*And be at peace among yourselves.* Now we

exhort you, brethren, warn them that are unruly, comfort
the feeble-minded, support the weak, be patient toward all
15 men. See that none render evil for evil unto any man; but
ever follow that which is good, both among yourselves, and to
16 all men. Rejoice evermore. ¹ Pray without ceasing. ¹ In every
thing give thanks, for this is the will of God in Christ Jesus
19 concerning you. ¹ Quench not the Spirit: ¹ despise not prophe-
syings; ¹ Prove all things; hold fast that which is good: ¹ ab-
23 stain from all appearance of evil. And the very God of peace
sanctify you wholly; and *I pray God* your whole spirit, and
soul, and body, be preserved blameless unto the coming of
our Lord Jesus Christ. Faithful *is* he that calleth you, who
also will do *it*.

26 BRETHREN, pray for us. ¹ Greet all the brethren with a holy
27 kiss. ¹ I charge you by the Lord that this epistle be read unto
28 all the holy brethren. The grace of our Lord Jesus Christ *be*
with you. Amen.

THE SECOND EPISTLE OF PAUL TO THE THESSALONIANS.

1 PAUL, and Silvanus, and Timotheus, unto the church of
the Thessalonians, in God our Father, and the Lord Jesus

their progress in grace, and comforts them under their afflictions. II. He calms their needless fears about the speedy approach of the general judgment; and assures them, that An-

Christ: Grace unto you, and peace, from God our Father and the Lord Jesus Christ. 2

WE are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth; ' so that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure: *which is* a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer. Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you; and to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, ' in flaming fire; taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: ' who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day. Wherefore also we pray always for you, that our God would count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power: that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and of the Lord Jesus Christ. 3 4 5 6 7 8 9 10 11 12

NOW we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him, ' that ye be not soon shaken in mind, or be troubled,—neither by spirit, nor by word, nor by letter as from us,—as that the day of Christ is at hand. Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition, ' who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God —Remember ye not, that when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way: and then shall that Wicked be revealed, —whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:—*even him*, whose coming is after the working of Satan, with all power and signs and lying wonders, ' and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for 1 2 3 4 5 6 7 8 9 10 11

II. THESSALONIANS.

Christ must first arise. III. He prays that true piety may prevail among them. He commands them to discipline disorderly members. A sentence added in his own handwriting, by which they might know the letter to be genuine. (ii. 2. i. Thess. v. 27.)

this cause God shall send them strong delusion, that they
 12 should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.
 13 But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the
 14 Spirit, and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.
 15 Therefore, brethren, stand fast, and hold the traditions which
 16 ye have been taught, whether by word, or our epistle. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation
 17 and good hope through grace, comfort your hearts, and establish you in every good word and work.

3 **FINALLY**, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with
 2 you; and that we may be delivered from unreasonable and
 3 wicked men: for all men have not faith. But the Lord is
 4 faithful, who shall establish you, and keep you from evil. And we have confidence in the Lord touching you, that ye both do
 5 and will do the things which we command you. And the Lord direct your hearts into the love of God, and into the patient
 6 waiting for Christ. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after
 7 the tradition which he received of us. For yourselves know how ye ought to follow us: for we behaved not ourselves
 8 disorderly among you; neither did we eat any man's bread for nought; but wrought with labour and travail night and day,
 9 that we might not be chargeable to any of you: not because we have not power, but to make ourselves an ensample unto
 10 you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he
 11 eat. For we hear that there are some which walk among you
 12 disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.
 13 But ye, brethren, be not weary in well-doing. And if any
 14 man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother.
 15 Now the Lord of peace himself give you peace always by all means. The Lord be with you all.

I. TIM. I. *The care of the Ephesian church committed to Timothy. The purity of the gospel to be preserved, in opposition to all false teachers. The efficacy of the knowledge of*

THE salvation of Paul with mine own hand, which is the to- 17
ken in every epistle: so I write: ' The grace of our Lord Jesus 18
Christ be with you all. Amen.

THE FIRST EPISTLE OF PAUL TO TIMOTHY.

PAUL, an apostle of Jesus Christ by the commandment 1
of God our Saviour and Lord Jesus Christ, *which is our hope,*
' unto Timothy, *my own son in the faith.* Grace, mercy, and 2
peace, from God our Father and Jesus Christ our Lord.

As I besought thee to abide still at Ephesus, when I went 3
into Macedonia, that thou mightest charge some that they teach
no other doctrine, ' neither give heed to fables and endless 4
genealogies, which minister questions rather than godly edify-
ing which is in faith; *so do.* . . . —Now the end of the com- 5
mandment is charity out of a pure heart, and of a good con-
science, and of faith unfeigned: from which some having swerv- 6
ed, have turned aside unto vain jangling, ' desiring to be teach- 7
ers of the law, understanding neither what they say, nor
whereof they affirm: but we know that the law is good, if a 8
man use it lawfully; ' knowing this, that the law is not made 9
for a righteous man, but for the lawless and disobedient, for
the ungodly and for sinners, for unholy and profane, for murder-
ers of fathers, and murderers of mothers, for manslayers,
' for whoremongers, for them that defile themselves with man- 10
kind, for men-stealers, for liars, for perjured persons, and if
there be any other thing that is contrary to sound doctrine,
' according to the glorious gospel of the blessed God: which 11
was committed to my trust; and I thank Christ Jesus our 12
Lord, who hath enabled me, for that he counted me faithful,
putting me into the ministry, ' who was before a blasphemer, 13
and a persecutor, and injurious: but I obtained mercy, because
I did it ignorantly in unbelief, ' and the grace of our Lord was 14
exceeding abundant with faith and love which is in Christ Je-
sus. This is a faithful saying, and worthy of all acceptation, 15
that Christ Jesus came into the world to save sinners; of whom
I am chief. Howbeit, for this cause I obtained mercy, that in 16
me first Jesus Christ might show forth all long-suffering, for
a pattern to them which should hereafter believe on him to
life everlasting. Now unto the King eternal, immortal, invi- 17
sible, the only wise God, be honour and glory for ever and
ever! Amen. . . . —This charge I commit unto thee, son Timo- 18
thy, according to the prophecies which went before on thee,

I. TIMOTHY.

Christ to save even the vilest of men. II. 1—7. Of the method and subjects of public prayer. 8—15. Rules to be observed by the different sexes. III. 1—13. Of the duties and qualifications of bishops and deacons; also of their wives and

19 that thou by them mightest war a good warfare, ¹ holding faith and a good conscience; which some having put away, concerning faith have made shipwreck: of whom is Hymeneus and
20 Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

2 I EXHORT therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks be made for all
2 men: ¹ for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.
3 For this *is* good and acceptable in the sight of God our Saviour, ¹ who will have all men to be saved, and to come unto the
4 knowledge of the truth. For *there is* one God, and one mediator between God and men, the man Christ Jesus, ¹ who gave himself a ransom for all, to be testified in due time.
7 Whereunto I am ordained a preacher and an apostle, (I speak the truth in Christ, *and* lie not,) a teacher of the Gentiles in
8 faith and verity. I will therefore that men pray every
9 where, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered
10 hair, or gold, or pearls, or costly array, ¹ but (which becometh
11 women professing godliness) with good works. Let the woman learn in silence with all subjection. But I suffer not a
12 man to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. ¹ And
13 Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding, she shall be saved in
14 child-bearing, if they continue in faith, and charity, and holiness, with sobriety.

3 THIS *is* a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient; not a brawler, not
4 covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of
5 God?) not a novice, lest being lifted up with pride he fall into the condemnation of the devil: moreover, he must have a good report of them which are without; lest he fall into reproach
6 and the snare of the devil. Likewise *must* the deacons be grave, not double-tongued, not given to much wine, not greedy
7 of filthy lucre, ¹ holding the mystery of the faith in a pure
8 conscience. And let these also first be proved; then let them

CHAP. IV, V.

children and domestic affairs. III. 14.—IV. 11. *That fundamental doctrine of salvation through Christ must be taught by faithful pastors, in opposition to all deceivers.* IV. 12.—V.

use the office of a deacon, being *found* blameless. Even so 11
must their wives be grave, not slanderers, sober, faithful in all
 things. Let the deacons be the husbands of one wife, ruling 12
 their children and their own houses well. For they that have 13
 used the office of a deacon well, purchase to themselves a good
 degree, and great boldness in the faith which is in Christ
 Jesus.

THESE things write I unto thee, hoping to come unto 14
 thee shortly: but if I tarry long, that thou mayest know how 15
 thou oughtest to behave thyself in the house of God, which is
 the church of the living God. The pillar and ground of the *
 truth,—and without controversy great is the mystery of god- 16
 liness:—God was manifest in the flesh, justified in the Spirit,
 seen of angels, preached unto the Gentiles, believed on in
 the world, received up into glory. Now the Spirit speaketh 4
 expressly, that in the latter times some shall depart from the
 faith, giving heed to seducing spirits, and doctrines of devils,
 'speaking lies in hypocrisy, having their conscience seared 2
 with a hot iron, 'forbidding to marry, *and commanding* to ab- 3
 stain from meats, which God hath created to be received with
 thanksgiving of them which believe and know the truth. For 4
 every creature of God *is* good, and nothing to be refused, if it
 be received with thanksgiving: for it is sanctified by the word 5
 of God, and prayer. If thou put the brethren in re- 6
 membrance of these things, thou shalt be a good minister of Je-
 sus Christ, nourished up in the words of faith and of good doc-
 trine, whereunto thou hast attained. But refuse profane and 7
 old wives' fables, and exercise thyself *rather* unto godliness.
 For bodily exercise profiteth little: but godliness is profitable 8
 unto all things, having promise of the life that now is, and of
 that which is to come. (This *is* a faithful saying, and worthy 9
 of all acceptance.) For therefore we both labour and suffer 10
 reproach, because we trust in the living God who is the Sav-
 iour of all men, especially of those that believe. These things 11
 command and teach.

LET no man despise thy youth; but be thou an example of 12
 the believers, in word, in conversation, in charity, in spirit, in
 faith, in purity. Till I come, give attendance to reading, to 13
 exhortation, to doctrine. Neglect not the gift that is in thee, 14
 which was given thee by prophecy, with the laying on of the
 hands of the presbytery. Meditate upon these things; give 15
 thyself wholly to them; that thy profiting may appear to all.
 Take heed unto thyself, and unto the doctrine; continue in 16
 them: for in doing this thou shalt both save thyself, and them
 that hear thee. Rebuke not an Elder; but entreat *him* as a fa- 5

I. TIMOTHY.

Other duties of a pastor and teacher. Of administering reproof to different persons. How to treat widows, elders, and offenders. Of choosing those who are to fill offices in the church.

2 ther; and the younger men as brethren; ¹ the elder women as
3 mothers; the younger as sisters; with all purity. Honour wi-
4 dows that are widows indeed. But if any widow have children
or nephews, let them learn first to show piety at home, and to
requite their parents: for that is good and acceptable before
5 God. Now she that is a widow indeed, and desolate, trusteth
in God, and continueth in supplications and prayers night and
6 day: but she that liveth in pleasure, is dead while she liveth.
7 And these things give in charge, that they may be blameless.
8 But if any provide not for his own, and especially for those of
his own house, he hath denied the faith, and is worse than an
9 infidel. Let not a widow be taken into the number under
10 threescore years old, having been the wife of one man, ¹ well
reported of for good works;—if she have brought up children,
if she have lodged strangers, if she have washed the saints'
feet, if she have relieved the afflicted, if she have diligently fol-
11 lowed every good work. But the younger widows refuse:
for when they have begun to wax wanton against Christ, they
12 will marry; having damnation, because they have cast off their
13 first faith. And withal they learn *to be* idle, wandering about
from house to house; and not only idle, but tattlers also, and
14 busybodies, speaking things which they ought not. I will
therefore that the younger women marry, bear children, guide
the house, give none occasion to the adversary to speak re-
15 proachfully. For some are already turned aside after Satan.
16 If any man or woman that believeth have widows, let them
relieve them, and let not the church be charged; that it may
17 relieve them that are widows indeed. Let the elders that
rule well, be counted worthy of double honour, especially
18 they who labour in the word and doctrine. For the scripture
saith, “Thou shalt not muzzle the ox that treadeth out
“the corn;” and, the labourer is worthy of his reward.—
19 Against an elder receive not an accusation, but before two or
20 three witnesses. Them that sin rebuke before all, that others
21 also may fear. I charge *thee* before God, and the Lord Jesus
Christ, and the elect angels, that thou observe these things
without preferring one before another, doing nothing by par-
22 tiality. Lay hands suddenly on no man, neither be par-
23 taker of other men’s sins: keep thyself pure. Drink no longer
water, but use a little wine for thy stomach’s sake, and thine
24 often infirmities. — Some men’s sins are open beforehand,
going before to judgment: and some *men* they follow after.
25 Likewise also the good words of *some* are manifest beforehand;
and they that are otherwise cannot be hid.

VI. *Duty of pious servants.—The pride, ignorance and avarice of false teachers.—Personal advice, and concluding charge to Timothy.*

LET as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed. And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, ¹ he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, ² perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. But godliness with contentment is great gain. For we brought nothing into *this* world, and *it is* certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich, fall into temptation, and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good confession; ¹ that thou keep *this* commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ, ² which in his times he shall show, *who is* the blessed and only Potentate, the King of kings, and Lord of lords; ³ who only hath immortality, dwelling in the light which no man can approach unto: whom no man hath seen, nor can see; to whom *be* honour and power everlasting! Amen.

CHARGE them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy: ¹ that they do good, that they be rich in good works, ready to distribute, willing to communicate, ² laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

O TIMOTHY, keep that which is committed to thy trust,

II. TIM. *Paul commends Timothy, and desires him not to be ashamed of the cause of Christ.—The triumphant faith of the Apostle.—Some cases of apostacy and one of faithfulness.*

avoiding profane and vain babblings, and oppositions of science
21 falsely so called; ¹ which some professing, have erred concerning the faith. Grace be with thee. Amen.

THE SECOND EPISTLE OF PAUL TO TIMOTHY.

1 PAUL, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,
2 to Timothy, *my* dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.
3 I THANK God, whom I serve from *my* forefathers with pure conscience,—that without ceasing I have remembrance of thee
4 in my prayers night and day, ¹ greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;—
5 when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother
6 Eunice; and I am persuaded that in thee also. Wherefore I put thee in remembrance, that thou stir up the gift of
7 God, which is in thee by the putting on of my hands. For God hath not given us the spirit of fear; but of power, and of
8 love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the
9 power of God, ¹ who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before
10 the world began, ¹ but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gos-
11 pel, ¹ whereunto I am appointed a preacher, and an apostle,
12 and a teacher of the Gentiles: ¹ for the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that
13 day. Hold fast the form of sound words, which thou hast
14 heard of me, in faith and love which is in Christ Jesus; ¹ that good thing which was committed unto thee keep by the Holy
15 Ghost which dwelleth in us. This thou knowest, that all they which are in Asia be turned away from me; of whom
16 are Phygellus and Hermogenes. The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was
17 not ashamed of my chain, ¹ but, when he was in Rome, he sought me out very diligently, and found me. The Lord grant

II. A minister compared to a soldier,—and to a husbandman. For the sake of Christ every danger should be disregarded. False teachers to be firmly opposed.—The visible church composed of the pious and hypocrites. Of the proper deportment

unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

THOU therefore, my son, be strong in the grace that is
in Christ Jesus. And the things that thou hast heard of me
among many witnesses, the same commit thou to faithful men,
who shall be able to teach others also. Thou therefore
endure hardness, as a good soldier of Jesus Christ. No man
that warreth entangleth himself with the affairs of *this* life;
that he may please him who hath chosen him to be a soldier.
And if a man also strive for masteries, *yet* is he not crowned,
except he strive lawfully. The husbandman that laboureth
must be first partaker of the fruits. Consider what I say; and
the Lord give thee understanding in all things. Remember
that Jesus Christ, of the seed of David, was raised from the
dead, according to my gospel; ¹ wherein I suffer trouble; as
an evil doer, *even* unto bonds; but the word of God is not
bound. Therefore I endure all things for the elect's sake,
that they may also obtain the salvation which is in Christ Je-
sus with eternal glory. *It is* a faithful saying: for if we be dead
with *him*, we shall also live with *him*: ² if we suffer, we shall
also reign with *him*: if we deny *him*, he also will deny us:
³ if we believe not, *yet* he abideth faithful: he cannot deny
himself. Of these things put *them* in remembrance, charg-
ing *them* before the Lord that they strive not about words, to
no profit, *but* to the subverting of the hearers. Study to show
thyself approved unto God, a workman that needeth not to be
ashamed, rightly dividing the word of truth. But shun pro-
fane *and* vain babblings: for they will increase unto more
ungodliness. And their word will eat as doth a canker: of
whom is Hymeneus and Philetus, ⁴ who concerning the truth
have erred, saying, that the resurrection is past already; and
overthrow the faith of some. Nevertheless the foundation of
God standeth sure, having this seal, "The Lord knoweth
"them that are his;" and, "Let every one that nameth the
"name of Christ depart from iniquity." But in a great house
there are not only vessels of gold and silver, but also of wood
and of earth; and some to honour, and some to dishonour. If
a man therefore purge himself from these, he shall be a ves-
sel unto honour, sanctified, and meet for the master's use,
and prepared unto every good work. Flee also youth-
ful lusts: but follow righteousness, faith, charity, peace, with
them that call on the Lord out of a pure heart. But foolish
and unlearned questions avoid, knowing that they do gender

II. TIMOTHY.

of a faithful minister. III.—IV. 8. Fears to be entertained, when impious and abandoned men govern the church. Timothy commanded to be vigilant.—Paul informs him of his

24 **strifes.** And the servant of the Lord must not strive; but be
25 gentle unto all men, apt to teach, patient; ¹ in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;
26 ¹ and *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

3 **THIS** know also, that in the last days perilous times shall
2 come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, ¹ without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good,
4 ¹ traitors, heady, high-minded, lovers of pleasure more than
5 lovers of God, ¹ having a form of godliness, but denying the
6 power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women
7 laden with sins, led away with divers lusts, ¹ ever learning
8 and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning
9 the faith. But they shall proceed no further: for their folly
10 shall be manifest unto all men, as theirs also was. But thou hast fully known my doctrine, manner of life, purpose, faith,
11 long-suffering, charity, patience, ¹ persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of *them* all the Lord delivered
12 me. Yea, and all that will live godly in Christ Jesus shall
13 suffer persecution. But evil men and seducers shall wax
14 worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned and hast been
15 assured of, knowing of whom thou hast learned *them*, and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which
16 is in Christ Jesus. All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction,
17 for instruction in righteousness: ¹ that the man of God may
4 be perfect, thoroughly furnished unto all good works. I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and
2 his kingdom; ¹ preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and
3 doctrine. For the time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to
4 themselves teachers; having itching ears; ¹ and they shall turn away *their* ears from the truth, and shall be turned
5 unto fables. But watch thou in all things, endure afflictions,

approaching death. IV. 9—22. *The Apostle desires Timothy to come to Rome and bring Mark with him. Salutations.*

TITUS I. *Directions to Titus respecting the ordination of*

do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand: ' I have fought a good fight, I have finished 6
my course, I have kept the faith: ' henceforth there is laid 7
up for me a crown of righteousness, which the Lord, the 8
righteous Judge, shall give me at that day: and not to me
only, but unto all them also that love his appearing.

Do thy diligence to come shortly unto me, ' for Demas 9
has forsaken me, having loved this present world, and is de- 10
parted unto Thessalonica; Crescens to Galatia, Titus unto Dal-
matia. ' Only Luke is with me. Take Mark, and bring him 11
with thee: for he is profitable to me for the ministry. And 12
Tychicus have I sent to Ephesus. The cloak that I left at 13
Troas with Carpus, when thou comest, bring *with thee*, and
the books, *but* especially the parchments. Alexander 14
the coppersmith did me much evil: the Lord reward him ac-
cording to his works. Of whom be thou ware also; for he hath 15
greatly withstood our words. At my first answer no 16
man stood with me, but all *men* forsook me: (*I pray God* that
it may not be laid to their charge!) notwithstanding, the Lord 17
stood with me, and strengthened me; that by me the preach-
ing might be fully known, and *that* all the Gentiles might
hear: and I was delivered out of the mouth of the lion: ' and 18
the Lord shall deliver me from every evil work, and will pre-
serve *me* unto his heavenly kingdom; to whom *be* glory for
ever and ever! Amen.

SALUTE Prisca and Aquila, and the household of Onesiphorus. Erastus abode at Corinth: but Trophimus have I left at 19
Miletum sick. ' Do thy diligence, to come before winter. Eu- 20
bulus greeteth thee, and Pudens, and Linus, and Claudia, and
all the brethren. The Lord Jesus Christ *be* with thy spirit. 21
Grace *be* with you. Amen. 22

THE EPISTLE OF PAUL TO TITUS.

PAUL, a servant of God, and an apostle of Jesus Christ, 1
(according to the faith of God's elect, and the acknowledging
of the truth which is after godliness, ' in hope of eternal life, 2
which God, that cannot lie, promised before the world began,
' but hath in due times manifested his word, through preach- 3
ing which is committed unto me, according to the command-
ment of God our Saviour:) to Titus, *mine* own son after the 4

elders and deacons. If any preach perversely, they must be silenced. II. To accommodate his instruction to all ages, sexes, and conditions. Belief in the atonement of Christ,

common faith: Grace, mercy, and peace, from God the Father, and the Lord Jesus Christ our Saviour.

5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain Elders in every
6 city, as I had appointed thee: if any be blameless, the husband of one wife, having faithful children, not accused of riot, or
7 unruly. For a Bishop must be blameless, as the steward of God: not self-willed, not soon angry, not given to wine, no
8 striker, not given to filthy lucre; but a lover of hospitality, a
9 lover of good men, sober, just, holy, temperate, holding fast the faithful word as he hath been taught, that he may be able
by sound doctrine both to exhort and to convince the gainsay-
10 ers.—For there are many unruly and vain talkers and deceiv-
11 ers, especially they of the circumcision, whose mouths must be stopped; who subvert whole houses, teaching things which
12 they ought not, for filthy lucre's sake. One of themselves, even a prophet of their own, said, "The Cretans are always
13 liars, evil beasts, slow bellies." This witness is true.—Wherefore rebuke them sharply, that they may be sound in
14 the faith, not giving heed to Jewish fables, and command-
15 ments of men that turn from the truth. Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is
16 defiled. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.

2 But speak thou the things which become sound doctrine:
2 that the aged men be sober, grave, temperate, sound in faith,
3 in charity, in patience; the aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given
4 to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love
5 their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not
6 blasphemed. Young men likewise exhort to be sober-minded.
7 In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech
8 that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.—Exhort
9 servants to be obedient unto their own masters, and to please them well in all things, not answering again, not purloining,
10 but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. For the grace of God that
11 bringeth salvation hath appeared to all men, teaching us, that denying ungodliness, and worldly lusts, we should live soberly,
12 righteously, and godly, in this present world; looking for that
13

produces reformation of life. III. Of obedience to lawful authority. Of gentleness to all men. Of good works. Foolish questions and heretics to be shunned. Titus invited to Nicopolis. Salutations.

PHILEMON. *Paul earnestly and tenderly intercedes for Onesimus.*

blessed hope, and the glorious appearance of the great God and our Saviour, Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, ' to speak evil of no man, to be no brawlers, *but* gentle, showing all meekness unto all men.—For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful *and* hating one another. But after that the kindness and love of God our Saviour toward man appeared, ' not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, ' which he shed on us abundantly, through Jesus Christ our Saviour, ' that being justified by his grace, we should be made heirs according to the hope of eternal life. *This is a faithful saying*; and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. A man that is a heretic, after the first and second admonition, reject; knowing that he that is such, is subverted, and sinneth, being condemned of himself.

When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter. Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them. And let ours also learn to maintain good works for necessary uses, that they be not unfruitful. All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.

THE EPISTLE OF PAUL TO PHILEMON.

PAUL, a prisoner of Jesus Christ, and Timothy *our* brother; unto Philemon our dearly beloved, and fellow-labourer, ' and to *our* beloved Apphia, and Archippus our fellow-soldier, and to the church in thy house: Grace to you, and peace,

mus, who had left his master Philemon, but becoming pious was now about to return. He desires Philemon to prepare for his visit.

HEBREWS (§ 1. Superiority of the Christian religion, as re-

4 from God our Father and the Lord Jesus Christ. I thank my
5 God, making mention of thee always in my prayers; bearing
6 of thy love and faith, which thou hast toward the Lord Jesus,
7 and toward all saints; that the communication of the faith may
8 become effectual by the acknowledging of every good thing
9 which is in you in Christ Jesus. For we have great joy and
10 consolation in thy love, because the bowels of the saints are
11 refreshed by thee, Brother. Wherefore, though I might be
12 much bold in Christ to enjoin thee that which is convenient,
13 ' yet for love's sake I rather beseech *thee*, being such a one
14 as Paul the aged, and now also a prisoner of Jesus Christ: ' I
15 beseech thee for my son Onesimus, whom I have begotten in
16 my bonds: which in time past was to thee unprofitable, but
17 now profitable to thee and to me: ' whom I have sent again:
18 thou therefore receive him, that is, mine own bowels. Whom
19 I would have retained with me, that in thy stead he might
20 have ministered unto me in the bonds of the gospel: but with-
21 out thy mind would I do nothing; that thy ben fit should not
22 be as it were of necessity, but willingly. For perhaps he
23 therefore departed for a season, that thou shouldest receive
24 him for ever; not now as a servant, but above a servant, a bro-
25 ther beloved, especially to me, but how much more unto thee,
both in the flesh, and in the Lord? If thou count me there-
fore a partner, receive him as myself. If he hath wronged
thee, or oweth *thee* aught, put that on mine account. I Paul
have written *it* with mine own hand, I will repay *it*: albeit I
do not say to thee how thou owest unto me even thine own
self besides. Yea, brother, let me have joy of thee in the
Lord: refresh my bowels in the Lord. Having confidence in
thy obedience I wrote unto thee, knowing that thou wilt also
do more than I say. But withal prepare me also a lodging: for
I trust that through your prayers I shall be given unto you.
There salute thee Epaphras, my fellow-prisoner in Christ Je-
sus, ' Marcus, Aristarchus, Demas, Lucas, my fellow-labour-
ers. The grace of our Lord Jesus Christ *be* with your spirit.
Amen.

THE EPISTLE OF PAUL TO THE HEBREWS.

1 GOD, who at sundry times and in divers manners spake in
2 times past unto the fathers by the prophets, ' hath in these last
days spoken unto us by *his* Son, whom he hath appointed heir

speaks its author. I—VIII. 6.) Jesus Christ, CREATOR and GOD OVER ALL, as mediator, (in his humiliation,) was greatly superior to all messengers of God, whether men or angels. He is now exalted to the throne of the universe. II. To one of such dignity, implicit obedience is due. Though he possess-

of all things, by whom also he made the worlds, ¹ who—being 3
the brightness of *his* glory, and the express image of his per-
son, and upholding all things by the word of his power,—when
he had by himself purged our sins, sat down on the right hand
of the Majesty on high; being made so much better than the 4
angels, as he hath by inheritance obtained a more excellent
name than they. For unto which of the angels said he at any 5
time, “Thou art my Son, this day have I begotten thee?”
And again, “I will be to him a Father, and he shall be to me
“a Son?” And again, when he bringeth in the first-begot- 6
ten into the world, he saith, “And let all the angels of God
“worship him.” And of the angels he saith, “Who mak- 7
“eth his angels spirits, and his ministers a flame of fire.”
But unto the Son, *he saith*, “Thy throne, O God, *is* for ever and 8
“ever: a sceptre of righteousness *is* the sceptre of thy king-
“dom; thou hast loved righteousness, and hated iniquity; 9
“therefore God, *even* thy God, hath anointed thee with the
“oil of gladness above thy fellows.” And, “Thou, Lord, 10
“in the beginning hast laid the foundation of the earth; and
“the heavens are the works of thy hands. They shall perish; 11
“but thou remainest: and they all shall wax old as doth a
“garment, ¹ and as a vesture shalt thou fold them up, and 12
“they shall be changed: but thou art the same, and thy years
“shall not fail.” But to which of the angels said he at any 13
time, “Sit on my right hand, until I make thine enemies thy
“footstool?” Are they not all ministering spirits, sent forth 14
to minister for them who shall be heirs of salvation?

THEREFORE we ought to give the more earnest heed to 2
the things which we have heard, lest at any time we should
let *them* slip. For if the word spoken by angels was stead-
fast, and every transgression and disobedience received a just re- 2
compense of reward; ¹ how shall we escape, if we neglect
so great salvation; which at the first began to be spoken by 3
the Lord, and was confirmed unto us by them that heard *him*, 4
¹ God also bearing *them* witness, both with signs and wonders,
and with divers miracles, and gifts of the Holy Ghost, accord- 5
ing to his own will? For unto the angels hath he not put
in subjection the world to come whereof we speak. But one 6
in a certain place testified, saying, “What is man, that thou
“art mindful of him? or the son of man, that thou visitest
“him? Thou madest him a little lower than the angels; thou 7
“crownedst him with glory and honour, and didst set him
“over the works of thy hands; ¹ thou hast put all things in 8
“subjection under his feet.” For in that he put all in subjec-

ed human nature, he is notwithstanding superior to the angels. —Why Christ assumed human nature. III.—IV. 15. Moses, great as he was, was far inferior to Jesus Christ : MOSES was the servant of God, CHRIST his SON. The ser-

tion under him, he left nothing *that is not* put under him.
 9 But now we see not yet all things put under him : ' but we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour ; that he by the grace of God should taste death for every man.
 10 For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the
 11 Captain of their salvation perfect through sufferings. For both he that sanctifieth, and they who are sanctified, *are* all of one : for which cause he is not ashamed to call them brethren,
 12 ' saying, " I will declare thy name unto my brethren, in the
 13 " midst of the church will I sing praise unto thee." And again, " I will put my trust in him." And again, " Behold, I, and
 14 " the children which God hath given me." Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same ; that through death he might destroy him that had the power of death, that is,
 15 the devil, ' and deliver them, who, through fear of death,
 16 were all their life-time subject to bondage. For verily he took not on *him the nature of* angels ; but he took on *him* the seed of Abraham. Wherefore in all things it behoved him to be
 17 made like unto *his* brethren ; that he might be a merciful and faithful High Priest in things *pertaining* to God, to make
 1 reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succour them that are tempted.

3 **WHEREFORE**, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus ; ' who was faithful to him that appointed him, as also Moses *was faithful* in all his house. For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house, hath more honour
 4 than the house (For every house is builded by some *man* ;
 5 but he that built all things *is* God.) And Moses verily *was* faithful in all his house, as a servant, for a testimony of those
 6 things which were to be spoken after ' but Christ as a Son over his own house : whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end.
 7 Wherefore, as the Holy Ghost saith, " To-day if ye will
 8 " hear his voice, ' harden not your hearts, as in the provocation, in the day of temptation in the wilderness, ' when
 9 " your fathers tempted me, proved me, and saw my works
 10 " forty years. Wherefore I was grieved with that generation, and said, They do always err in *their* heart. And they

vant *was not disobeyed with impunity, much less shall the Son. God promises eternal happiness to the obedient, but threatens the disobedient. His threatenings will never be*

"have not known my ways; ' so I swear in my wrath, They 11
 "shall not enter into my rest." Take heed, brethren, lest 12
 there be in any of you an evil heart of unbelief, in departing
 from the living God. But exhort one another daily, while it is 13
 called To-day; lest any of you be hardened through the de-
 ceitfulness of sin, ' (for we are made partakers of Christ, if 14
 we hold the beginning of our confidence steadfast unto the
 end;) ' while it is said, "To-day if ye will hear his voice, 15
 "harden not your hearts, as in the provocation." For some, 16
 when they had heard, did provoke: howbeit, not all that came
 out of Egypt by Moses. But with whom was he grieved 17
 forty years? *was it not with them that had sinned, whose*
carcasses fell in the wilderness? And to whom swore he that 18
 they should not enter into his rest, but to them that believed
 not? So we see that they could not enter in because of un- 19
 belief. Let us therefore fear, lest a promise being left us 4
 of entering into his rest, any of you should seem to come short
 of it. For unto us was the gospel preached, as well as unto 2
 them: but the word preached did not profit them, not being
 mixed with faith in them that heard it. For we which have 3
 believed do enter into rest, as he said, "As I have sworn in
 "my wrath, if they shall enter into my rest," although the 4
 works were finished from the foundation of the world. For
 he spoke in a certain place of the seventh day on this wise,
 "And God did rest the seventh day from all his works:" 5
 ' and in this place again, "If they shall enter into my rest." 6
 Seeing therefore it remaineth that some must enter therein, 7
 and they to whom it was first preached entered not in because
 of unbelief: ' (again, he limiteth a certain day, saying in Da- 7
 vid, "To-day, after so long a time; (as it is said,) "To-day,
 "if ye will hear his voice, harden not your hearts." For if 8
 Jesus had given them rest, then would he not afterward have
 spoken of another day. There remaineth therefore a rest 9
 to the people of God. For he that is entered into his rest, he 10
 also hath ceased from his own works, as God *did* from his:)
 let us labour therefore to enter into that rest, lest any man 11
 fall after the same example of unbelief. For the word 12
 of God *is* quick and powerful, and sharper than any two-
 edged sword, piercing even to the dividing asunder of soul and
 spirit, and of the joints and marrow, and *is* a discerner of the
 thoughts and intents of the heart: ' neither is there any crea- 13
 ture that is not manifest in his sight: but all things *are* na-
 ked and opened unto the eyes of him with whom we have
 to do.

uninflicted. IV. 14.—V. 10. *Jesus Christ has offered atonement for sinners. This is the part of a Priest : Christ is a great and perpetual HIGH-PRIEST, far superior to Aaron, and constituted after the order of Melchisedec...* (V. 11—VI. Digression. *Reproof of the Hebrews for their ignorance of*

- 14 SEEING then that we have a great High Priest, that is
 15 passed into the heavens, Jesus the Son of God, let us hold fast
 16 our profession. For we have not a high priest which cannot be
 17 touched with the feeling of our infirmities : but was in all points
 18 tempted like as *we are* ; yet without sin. Let us therefore
 19 come boldly unto the throne of grace, that we may obtain
 20 mercy, and find grace to help in time of need. For every
 21 high priest taken from among men, is ordained for men in
 22 things *pertaining* to God, that he may offer both gifts and sa-
 23 crifices for sins : who can have compassion on the ignorant,
 24 and on them that are out of the way ; for that he himself also
 25 is compassed with infirmity : ¹ and by reason hereof he ought,
 26 as for the people, so also for himself, to offer for sins. And
 27 no man taketh this honour unto himself, but he that is called
 28 of God, as *was* Aaron. So also Christ glorified not himself to
 29 be made a high priest ; but he that said unto him, “ Thou art
 30 “ my Son, to-day have I begotten thee.” As he saith also in
 31 another *place*, “ Thou *art* a priest for ever, after the order of
 32 “ Melchisedec.” Who in the days of his flesh,—when he had
 33 offered up prayers and supplications with strong crying and
 34 tears unto him that was able to save him from death, and was
 35 heard in that he feared ;—though he were a Son, yet learned
 36 he obedience by the things which he suffered ; ¹ and being
 37 made perfect, he became the author of eternal salvation unto
 38 all them that obey him ; ¹ called of God a high priest after the
 39 order of Melchisedec.
- 40 OF whom we have many things to say, and hard to be ut-
 41 tered, seeing ye are dull of hearing. For when for the
 42 time ye ought to be teachers, ye have need that one teach
 43 you again which *be* the first principles of the oracles of God ;
 44 and are become such as have need of milk, and not of strong
 45 meat. For every one that useth milk, *is* unskilful in the word
 46 of righteousness : for he is a babe. But strong meat belongeth
 47 to them that are of full age, *even* those who by reason of use
 48 have their senses exercised to discern both good and evil.
- 49 Therefore leaving the principles of the doctrine of Christ, let
 50 us go on unto perfection ; not laying again the foundation of
 51 repentance from dead works, and of faith toward God, ¹ of
 52 the doctrine of baptisms, and of laying on of hands, and of re-
 53 surrection of the dead, and of eternal judgment. And this
 54 will we do, if God permit. For *it is* impossible for those
 55 who were once enlightened, and have tasted of the heavenly
 56 gift, and were made partakers of the Holy Ghost, ¹ and have
 57 tasted the good word of God, and the powers of the world to

the scriptures Exhortation to constancy and implicit trust in the promises of God, after the example of Abraham.) ...
VII.—VIII 6. MELCHISEDEC (v. 10.) was a perpetual priest,

come, ' if they shall fall away, to renew them again upon re- 6
 pentance; seeing they crucify to themselves the Son of God
 afresh, and put *him* to an open shame. For the earth which 7
 drinketh in the rain that cometh oft upon it, and bringeth
 forth herbs meet for them by whom it is dressed, receiveth
 blessing from God: ' but that which beareth thorns and bri- 8
 ers *is* rejected, and *is* nigh unto cursing; whose end *is* to be
 burned. But, beloved, we are persuaded better things of you, 9
 and things that accompany salvation, though we thus speak.
 For God *is* not unrighteous to forget your work and labour of 10
 love, which ye have showed toward his name, in that ye have
 ministered to the saints, and do minister. And we desire that 11
 every one of you do show the same diligence to the full as-
 surance of hope unto the end: ' that ye be not slothful, but 12
 followers of them who through faith and patience inherit the
 promises. For when God made promise to Abraham, be- 13
 cause he could swear by no greater, he swore by himself,
 ' saying, " Surely blessing I will bless thee, and multiplying I 14
 " will multiply thee." And so, after he had patiently endured, 15
 he obtained the promise. (For men verily swear by the 16
 greater: and an oath for confirmation *is* to them an end of all
 strife.) Wherein God, willing more abundantly to show unto 17
 the heirs of promise, the immutability of his counsel, confirm-
 ed *it* by an oath, ' that by two immutable things, in which *it* 18
is impossible for God to lie, we might have a strong consol-
 ation: *in* which *we* have fled for refuge to lay hold upon the hope set
 before us; ' which *hope* we have as an anchor of the soul, 19
 sure and steadfast, and which entereth into that within
 the veil, ' whither the forerunner is for us entered, *even* Je- 20
 sus, who made a high priest for ever after the order of Mel-
 chisedec.

For this Melchisedec, king of Salem, priest of the most 7
 high God,—who met Abraham returning from the slaughter
 of the kings, and blessed him, ' to whom also Abraham gave 2
 the tenth part of all; first being by interpretation King of righte-
 ousness, and after that also King of Salem; (which is, King of 3
 peace) without father, without mother, without descent, hav-
 ing neither beginning of days, nor end of life: but made like 3
 the Son of God;—abideth a priest continually. Now 4
 how great this man *was*, unto whom even the patri-
 arch Abraham gave the tenth of the spoils. And verily they 5
 are of the sons of Levi, who receive the office of the
 priesthood, have a commandment to take tithes of the people
 according to the law, that is, of their brethren, though they
 are not of the loins of Abraham: but he whose descent is not 6

(*having neither predecessor in office, nor successor, and not enrolled in the Levitical catalogues,*) far superior to ABRAHAM, the progenitor and superior of Levitical priests: CHRIST is also a PERPETUAL PRIEST. When on earth he atoned for us, and now in heaven, he intercedes for us, at the right hand

counted from them received tithes of Abraham, and blessed him that had the promises. (And without all contradiction the less is blessed of the better. And here men that die receive tithes; but there he *receiveth them* of whom it is witnessed that he liveth.) And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him.—If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For *it is* evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, ¹ who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, “Thou *art* a priest for ever after the order of Melchisedec.” For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof, ¹ (for the law made nothing perfect,) but the bringing in of a better hope, *did*; by the which we draw nigh unto God. And inasmuch as not without an oath *he was made priest*; (for those priests were made without an oath; but this with an oath, by him that said unto him, “The Lord sware, and will not repent, Thou *art* a priest for ever after the order of Melchisedec:”) by so much was Jesus made a surety of a better testament. And they truly were many priests, because they were not suffered to continue by reason of death: but this *man*, because he continueth ever, hath an unchangeable priesthood: wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such a high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people’s: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated for evermore.

8 Now of the things which we have spoken *this is* the sum:

of God. Therefore the Levitical priesthood is nullified by Christ, and all its rites abolished. (§ 2. Superiority, &c. as respects the Dispensation itself. VIII. 7—X. 18) VIII. 7—13. The covenant established by Christ, was the subject of ancient promise. IX—X. 18. The Old Economy (which, as it was imperfect, could not be permanent,) with all its rites and cere-

We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: (who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, "See," saith he, "that thou make all things according to the pattern showed to thee in the mount.") But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

FOR if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, "Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel, after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." In that he saith, A new covenant, he hath made the first old: now that which decayeth and waxeth old, is ready to vanish away.

THEN verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first wherein was the candlestick, and the table, and the show-bread; which is called the Sanctuary. And after the second vail, the tabernacle which is called the Holiest of all, which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadow-

monies, did but adumbrate the blessings of the New. In both, purification by blood was instituted,—in the former, particular sacrifices often repeated, admonished those who offered them,

ing the mercy-seat; of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God: but into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: the Holy Ghost this signifying, that the way into the Holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; *which stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation. But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, (that is to say, not of this building:) neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption *for us*. For if the blood of bulls and of goats, and the ashes of a heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God! And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance. (For where a testament *is*, there must also of necessity be the death of the testator: 'for a testament *is* of force after men are dead; otherwise it is of no strength at all while the testator liveth.) whereupon neither the first *testament* was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, 'saying, "This is the blood of the testament which God hath enjoined unto you." Moreover, he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. *It was* therefore necessary that the pattern of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entereth into the

of sins not yet pardoned,—at the beginning of the latter, ONE VICTIM sacrificed made atonement sufficient for all sins. There is therefore no need of further expiation. (§ 3. Practical part X. 19—XIII.) X 19—39. Encouragements to

holy place every year with the blood of others; (for then must 26
he offer to have suffered since the foundation of the world :) but
not once in the end of the world hath he appeared to put
away sin by the sacrifice of himself. And as it is appointed 27
unto men once to die, but after this the judgment. so Christ 28
was once offered to bear the sins of many; and unto them that
look for him shall he appear the second time without sin unto
salvation. For the law having a shadow of good things to come, 10
and not the very image of the things, can never with those sac-
rifices which they offered year by year continually, make the
comers thereunto perfect. For then would they not have 2
ceased to be offered? because that the worshippers once purg-
ed should have had no more conscience of sins. But in those 3
sacrifices there is a remembrance again made of sins every
year. For it is not possible that the blood of bulls and of goats 4
should take away sins. Wherefore, when he cometh into the 5
world, he saith, "Sacrifice and offering thou wouldest not, but 6
"a body hast thou prepared me: in burnt-offerings and sacri- 7
"fices for sin thou hast had no pleasure. Then said I, Lo, I 7
"come (in the volume of the book it is written of me) to do
"thy will, O God." Above, when he said, "Sacrifice and of- 8
"fering and burnt offerings and offering for sin thou wouldest
"not, neither hadst pleasure therein;" (which are offered by
the law:) ' then said he, "Lo, I come to do thy will, O 9
"God." He taketh away the first, that he may establish the
second. By the which will we are sanctified through the of- 10
fering of the body of Jesus Christ once for all. And every 11
priest standeth daily ministering and offering oftentimes the
same sacrifices, which can never take away sins: but this 12
man, after he had offered one sacrifice for sins, for ever sat
down on the right hand of God, ' from henceforth expecting 13
till his enemies be made his foot stool. For by one offering he 14
hath perfected for ever them that are sanctified. Whereof 15
the Holy Ghost also is a witness to us: for after that he had
said before, ' "This is the covenant that I will make with 16
"them a few days;" saith the Lord; "I will put my
"laws into their hearts, and in their minds will I write them,
"and their sins and iniquities will I remember no more." 17
Now, where remission of these *is, there is no more offering* 13
for sin.

HAVING therefore, brethren, boldness to enter into the 19
holiest by the blood of Jesus, ' by a new and living way, which 20
he hath consecrated for us, through the veil, (that is to say,
his flesh;) ' and *having* a high priest over the house of God; 21

HEBREWS.

faithfulness; danger and guilt of apostacy. The Hebrews comforted under their persecutions. XI. 1—XII 3. Of that faith or trust which should be reposed in God. Many illustrious examples of this faith adduced from the Old Test., proposed for their imitation: first, of the Patriarchs; then of

- 22 I let us draw near with a true heart, in full assurance of faith,
 23 having our hearts sprinkled from an evil conscience, and our
 23 bodies washed with pure water. Let us hold fast the profes-
 24 sion of *our* faith without wavering; (for he *is* faithful that pro-
 25 mised;) and let us consider one another, to provoke unto love,
 25 and to good works: not forsaking the assembling of ourselves
 together, as the manner of some *is*; but exhorting *one an-*
 26 *other*; and so much the more, as ye see the day approaching.
 26 For if we sit wilfully after that we have received the know-
 ledge of the truth, there remaineth no more sacrifice for sins,
 27 ' but a certain fearful looking for of judgment and fiery indig-
 28 nation, which shall devour the adversaries. He that despised
 Moses' law, died without mercy under two or three witnesses:
 29 ' of how much sorer punishment, suppose ye, shall he be
 thought worthy, who hath trodden under foot the Son of God,
 and hath counted the blood of the covenant, wherewith he was
 sanctified, an unholy thing, and hath done despite unto the
 30 Spirit of grace? For we know him that hath said, "Ven-
 geance *belongeth* unto me, I will recompense, saith the Lord."
 31 And again, "The Lord shall judge his people." *It is* a fear-
 32 ful thing to fall into the hands of the living God. But
 call to remembrance the former days, in which, after ye were
 33 illuminated, ye endured a great fight of afflictions: partly,
 while ye were made a gazing-stock both by reproaches and af-
 flictions; and partly, while ye became companions of them
 34 that were so used. For ye had compassion of me in my bonds,
 and took joyfully the spoiling of your goods, knowing in your-
 selves that ye have in heaven a better and an enduring sub-
 35 stance. Cast not away therefore your confidence, which hath
 36 great recompense of reward. For ye have need of patience,
 that, after ye have done the will of God, ye might receive the
 37 promise. "For yet a little while, and he that shall come will
 38 "come, and will not tarry. Now the just shall live by faith:
 "but if *any man* draw back, my soul shall have no pleasure in
 39 "him." But we are not of them who draw back unto perdition;
 but of them that believe to the saving of the soul
 11 Now faith is the substance of things hoped for, the evidence
 2 of things not seen: for by it the elders obtained a good report.
 3 —Through faith we understand that the worlds were framed
 by the word of God, so that things which are seen were not
 4 made of things which do appear.—By faith Abel offered unto
 God a more excellent sacrifice than Cain, by which he obtain-
 ed witness that he was righteous, God testifying of his gifts;
 5 and by it he being dead yet speaketh.—By faith Enoch was

Moses, and others—(who were preserved in the midst of persecutions, equal to those which now tried the Hebrews,)—down

translated, that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. But without faith *it* 6
is impossible to please *him*: for he that cometh to God, must believe that he is, and *that* he is a rewarder of them that diligently seek him.—By faith Noah, being warned of God of 7
things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.—By faith 8
Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went. By faith he sojourned in 9
the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, 10
whose builder and maker *is* God.—Through faith also Sarah 11
herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. Therefore sprang there even of one, 12
and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable. These all died in faith, not having received the promises, but 13
having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare 14
plainly that they seek a country. And truly, if they had been 15
mindful of that *country* from whence they came out, they might have had opportunity to have returned. But now they 16
desire a better *country*, that is, a heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.—By faith Abraham, when he was tried, offered 17
up Isaac: and he that had received the promises offered up his only-begotten son, ¹ of whom it was said, “That in Isaac 18
“shall thy seed be called;” accounting that God *was* able to 19
raise *him* up, even from the dead; from whence also he received him in a figure.—By faith Isaac blessed Jacob and Esau 20
concerning things to come.—By faith Jacob, when he was a 21
dying, blessed both the sons of Joseph; and worshipped, *leaning* upon the top of his staff.—By faith Joseph, when he died, 22
made mention of the departing of the children of Israel; and gave commandment concerning his bones.—By faith Moses, 23
when he was born, was hid three months of his parents, because they saw *he was* a proper child; and they were not afraid of the king’s commandment. By faith Moses, when he 24
was come to years, refused to be called the son of Pharaoh’s daughter; choosing rather to suffer affliction with the people 25
of God, than to enjoy the pleasures of sin for a season; es- 26

to the time of the Maccabees, and the massacres by Antiochus Epiphanes; and lastly, of Jesus Christ most worthy of all. XII.
4—29 In sending trials, God always has a gracious design—

teeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the
 27 reward. By faith he forsook Egypt, not fearing the wrath of the king; for he endured, as seeing him who is invisible.
 28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them.
 29 —By faith they passed through the Red sea as by dry land:
 30 which the Egyptians assailing to do, were drowned.—By faith the walls of Jericho fell down, after they were compassed about
 31 seven days.—By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.
 32 And what shall I say more? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae,
 33 of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousnesses, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the
 35 aliens: women received their dead raised to life again: and others were tortured, not accepting deliverance; that they
 36 might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover, of bonds and
 37 imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep-skins, and goat-skins; being destitute, afflicted,
 38 tormented; (of whom the world was not worthy) they wandered in deserts, and in mountains, and in dens and caves
 39 of the earth. And these all, having obtained a good report
 40 through faith, received not the promise: God having provided some better thing for us, that they without us should not be
 12 made perfect. Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with
 2 patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set
 3 down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.
 4 Ye have not yet resisted unto blood, striving against sin.
 5 And ye have forgotten the exhortation which speaketh unto you as unto children, “My son, despise not thou the chastening of
 6 “the Lord, nor faint when thou art rebuked of him: for whom “the Lord loveth he chasteneth, and scourgeth every son
 7 “whom he receiveth.” If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father

paternal correction. Exhortation to watchfulness; to a reverential worship of God, from the excellency of the Christian Dispensation. (By that of SINAI salvation cannot be expected; in that of SION, whose author is Christ, God shows himself

chasteneth not? But if ye be without chastisement, whereof 8
all are partakers, then are ye bastards, and not sons. Fur- 9
thermore, we have had fathers of our flesh which corrected
us, and we gave *them* reverence: shall we not much rather be
in subjection to the Father of spirits, and live? For they veri- 10
ly for a few days chastened *us* after their own pleasure; but he
for our profit, that *we* might be partakers of his holiness. Now 11
no chastening for the present seemeth to be joyous, but grievous:
nevertheless, afterward it yieldeth the peaceable fruit of
righteousness unto them which are exercised thereby — 12
Wherefore lift up the hands which hang down, and the feeble
knees; and make straight paths for your feet, lest that which 13
is lame be turned out of the way: but let it rather be healed.

Follow peace with all *men*, and holiness, without which no 14
man shall see the Lord: looking diligently, lest any man fail of 15
the grace of God; lest any root of bitterness springing up,
trouble *you*, and thereby many be defiled: lest there *be* any 16
fornicator, or profane person, as Esau, who for one morsel of
meat sold his birthright. For ye know how that afterward, 17
when he would have inherited the blessing, he was rejected:
for he found no place of repentance, though he sought it care- 18
fully with tears. For ye are not come unto the mount that
might be touched, and that burned with fire, nor unto black- 19
ness, and darkness, and tempest, and the sound of a trum-
pet, and the voice of words; which *voice* they that heard, en-
treated that the word should not be spoken to them any more:

' (for they could not endure that which was commanded, 20
"And if so much as a beast touch the mountain, it shall be
"stoned, or thrust through with a dart:" and—so terrible was 21
the 'sight!—Moses said, "I exceedingly fear and quake:")

' but ye are come unto mount Sion, and unto the city of the 22
living God, the heavenly Jerusalem, and to an innumerable
company of angels, ' to the general assembly and church of 23
the first-born which are written in heaven, and to God the
Judge of all, and to the spirits of just men made perfect, ' and 24
to Jesus the Mediator of the new covenant, and to the blood
of sprinkling, that speaketh better things than *that of Abel*.—

' See that ye refuse not him that speaketh. For if they escap- 25
ed not who refused him that spake on earth, much more *shall*
not we escape, if we turn away from him that *speaketh* from
heaven: ' whose voice then shook the earth; but now he hath 26
"promised, saying, "Yet once more I shake not the earth only,
but also heaven." And this *word*, Yet once more, signifieth 27
the removing of those things that are shaken, as of things that
are made, that those things which cannot be shaken may re-

propitious.) Punishment will overtake unbelievers. XIII. Exhortation to brotherly love, chastity, continence. The doctrines of the gospel unchangeable. Exhortation to patience in bearing the reproach of Christ, to love, and obedience to teachers.

- 28 main. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear; for our God is a consuming fire.
- 29
- 30 LET brotherly love continue. ¹ Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.
- 31 Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body. Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge. *Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, "I will never leave thee, nor forsake thee:"* ¹ so that we may boldly say, "The Lord is my helper, and I will not fear what man shall do unto me."
- 32 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation.—Jesus Christ the same yesterday, and to-day, and for ever. Be not carried about with divers and strange doctrines: for *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein. We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come.—By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name. But to do good, and to communicate, forget not: for with such sacrifices God is well pleased.—Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.—Pray for us: for we trust we have a good conscience, in all things willing to live honestly. But I beseech *you* the rather to do this, that I may be restored to you the sooner.
- 33 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, ¹ make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever! Amen.

Various admonitions. Prayer for the prosperity and purity of the Hebrew church. Salutations.

JAMES. I. 2—21. *The benefit of bearing trials with patience. Of prayer. Of faith. Of poverty and wealth. God tempts none to sin. He is the fountain of all good. Exhor-*

AND I beseech you, brethren, suffer the word of exhortation: 22 for I have written a letter unto you in few words.—Know ye, 23 that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you.—Salute all them that have the 24 rule over you, and all the saints. They of Italy salute you. Grace be with you all. Amen.

THE CATHOLIC EPISTLES.

THE EPISTLE OF JAMES.

JAMES, a servant of God and of the Lord Jesus Christ, to 1 the twelve tribes which are scattered abroad, greeting.

MY brethren, count it all joy when ye fall into divers tempta- 2 tions, ' knowing *this*, that the trying of your faith worketh pa- 3 tience: but let patience have *her* perfect work, that ye may 4 be perfect and entire, wanting nothing. If any of you lack 5 wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him. But let him ask 6 in faith, nothing wavering; for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that 7 man think that he shall receive any thing of the Lord. A 8 double-minded man is unstable in all his ways. Let the 9 brother of low degree rejoice in that he is exalted: but the 10 rich, in that he is made low: because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burn- 11 ing heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed is the man 12 that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. Let no man say when he is tempted, I am tempted 13 of God: for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted, when he is drawn 14 away of his own lust, and enticed: then, when lust hath con- 15 ceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death. Do not err, my beloved brethren. ' Every 16 good gift and every perfect gift is from above, and cometh 17 down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with 18

tation. I. 22—II. Knowledge of the law of God is not sufficient, our lives must be governed by it. With Christians there should be no improper respect of persons. The observance of all other laws, cannot compensate for the breaking of

the word of truth, that we should be a kind of first-fruits of his
 19 creatures. Wherefore, my beloved brethren, let every man
 20 be swift to hear, slow to speak, slow to wrath. For the wrath
 21 of man worketh not the righteousness of God. Wherefore
 lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls.

22 **BUT** be ye doers of the word, and not hearers only, de-
 23 ceiving your own selves. For if any be a hearer of the word,
 and not a doer, he is like unto a man beholding his natural
 24 face in a glass: ' for he beholdeth himself, and goeth his way,
 25 and straightway forgetteth what manner of man he was. But
 whoso looketh into the perfect law of liberty, and continueth
 26 therein, he being not a forgetful hearer, but a doer of the
 work, this man shall be blessed in his deed. If any man among
 you seem to be religious, and bridleth not his tongue, but de-
 27 ceiveth his own heart, this man's religion is vain. Pure religion
 and undefiled before God and the Father is this, to visit
 the fatherless and widows in their affliction, and to keep him-
 2 self unspotted from the world. My brethren, have not the
 faith of our Lord Jesus Christ, *the Lord of glory*, with respect
 2 of persons. For if there come unto your assembly, a man with
 a gold ring, in goodly apparel, and there come in also a poor
 3 man in vile raiment, ' and ye have respect to him that wear-
 eth the gay clothing, and say unto him, Sit thou here in a
 good place; and say to the poor, Stand thou there, or sit
 4 here under my footstool; ' are ye not then partial in your-
 5 selves, and are become judges of evil thoughts? Hearken,
 my beloved brethren, hath not God chosen the poor of this
 world rich in faith, and heirs of the kingdom which he hath
 6 promised to them that love him? ' but ye have despised the
 poor. Do not rich men oppress you, and draw you before
 7 the judgment-seats? Do not they blaspheme that worthy
 8 name by the which ye are called? If ye fulfil the royal law
 according to the scripture, "Thou shalt love thy neighbour
 9 "as thyself," ye do well: ' but if ye have respect to persons,
 ye commit sin, and are convinced of the law as transgressors.
 10 For whosoever shall keep the whole law, and yet offend in
 11 one *point*, he is guilty of all. For he that said, "Do not com-
 mit adultery," said also, "Do not kill." Now, if thou com-
 mit no adultery, yet if thou kill, thou art become a transgress-
 12 or of the law. So speak ye, and so do, as they that shall be
 13 judged by the law of liberty. For he shall have judgment

one. That is falsely called faith which is not followed by good works, for in these faith is exhibited. Examples of Abraham and Rahab. III. The office of a teacher is dangerous, for the government of the tongue is very difficult. Various abuses

without mercy that hath showed no mercy ; and mercy rejoiceth against judgment.

WHAT *doth it* profit, my brethren, though a man say he 14
hath faith, and have not works ? can faith save him ? If a 15
brother or sister be naked, and destitute of daily food, ¹ and 16
one of you say unto them, Depart in peace, be ye warmed
and filled ; notwithstanding ye give them not those things
which are needful to the body ; what *doth it* profit ? Even 17
so faith, if it hath not works, is dead, being alone. Yea, a man 18
may say, Thou hast faith, and I have works : show me thy
faith without thy works, and I will show thee my faith by my
works. Thou believest that there is one God ; thou doest well : 19
the devils also believe, and tremble. But wilt thou know, O 20
vain man, that faith without works is dead ? Was not Abra- 21
ham our father justified by works, when he had offered Isaac
his son upon the altar ? Seest thou how faith wrought with 22
his works, and by works was faith made perfect ? And the 23
scripture was fulfilled, which saith, " Abraham believed God,
" and it was imputed unto him for righteousness," and he was
called the Friend of God. Ye see then how that by works 24
a man is justified, and not by faith only. Likewise also was 25
Rahab the harlot justified by works, when she had received 26
the messengers, and had sent *them* out another way ? For as
the body without the spirit is dead, so faith without works is
dead also

MY brethren, be not many masters, knowing that we shall 3
receive the greater condemnation : ¹ for in many things we 2
offend all. If any man offend not in word, the same is a per-
fect man, *and* able also to bridle the whole body. Behold, 5
we put bits in the horses' mouths, that they may obey us ;
and we turn about their whole body. Behold also the ships, 4
which, though *they be* so great, and *are* driven of fierce winds,
yet are they turned about with a very small helm, whitherso-
ever the governor listeth. Even so the tongue is a little mem- 5
ber, and boasteth great things. Behold, how great a matter a
little fire kindleth ! And the tongue is a fire, a world of in- 6
iquity ! So is the tongue among our members, that it defileth
the whole body, and setteth on fire the course of nature ; and
it is set on fire of hell. For every kind of beasts, and of birds, 7
and of serpents, and of things in the sea, is tamed, and hath
been tamed, of mankind : ¹ but the tongue can no man tame ; 8
it is an unruly evil, full of deadly poison. Therewith bless we 9
God, even the Father ; and therewith curse we men, which
are made after the similitude of God. Out of the same mouth 10
proceedeth blessing and cursing. My brethren, these things

of this member. IV. 1—12. *Reproof of those who indulge their lusts and passions.* IV. 13.—V. 6. *Piety leaves the disposal of all things to God. Riches a vain and unsatisfying*

15 ought not so to be. Doth a fountain send forth at the same
12 place sweet *water* and bitter? Can the fig-tree, my brethren,
bear olive-berries? either a vine, figs? so *can* no fountain
18 both yield salt water and fresh. Who *is* a wise man and
endued with knowledge among you? let him show out of a
14 good conversation his works with meekness of wisdom. But
if ye have bitter envying and strife in your hearts, glory not,
15 and lie not against the truth. This wisdom descendeth not
16 from above, but *is* earthly, sensual, devilish. For where en-
17 vying and strife *is*, there *is* confusion and every evil work. But
the wisdom that is from above is first pure, then peaceable,
gentle, *and* easy to be entreated, full of mercy and good fruits,
18 without partiality, and without hypocrisy. And the fruit of
righteousness is sown in peace of them that make peace.

4 From whence *come* wars and fightings among you? *come*
they not hence, *even* of your lusts that war in your members?
2 Ye lust and have not: ye kill and desire to have, and cannot
obtain: ye fight and war, yet ye have not, because ye ask
3 not: 'ye ask, and receive not, because ye ask amiss, that ye
4 may consume *it* upon your lusts. Ye adulterers and adul-
teresses, know ye not that the friendship of the world is enmi-
ty with God? whosoever therefore will be a friend of the
5 world is the enemy of God. Do ye think that the scripture
saith in vain, "The spirit that dwelleth in us lusteth to en-
6 "vy?" But he giveth more grace, wherefore he saith, "God
"resisteth the proud, but giveth grace unto the humble."
7 Submit yourselves therefore to God: resist the devil, and he
8 will flee from you. Draw nigh to God, and he will draw nigh
to you. Cleanse *your* hands, *ye* sinners, and purify *your*
9 hearts, *ye* double-minded. Be afflicted, and mourn, and
weep: let your laughter be turned to mourning, and *your* joy
10 to heaviness. Humble yourselves in the sight of the Lord, and
11 he shall lift you up. Speak not evil one of another, brethren.
He that speaketh evil of *his* brother, and judgeth his brother,
speaketh evil of the law, and judgeth the law: but if thou
judge the law, thou art not a doer of the law, but a judge.
12 There is one lawgiver, who is able to save, and to destroy:
who art thou that judgest another?
13 Go to now, ye that say, To-day or to-morrow we will go
into such a city, and continue there a year, and buy, and sell,
14 and get gain, 'whereas ye know not what *shall* be on the
morrow: (for what *is* your life? It is even a vapour, that ap-
15 peareth for a little time, and then vanisheth away:)' for that
ye *ought* to say, If the Lord will we shall live, and do this, or
16 that. But now ye rejoice in your boastings: all such rejoicing is
17 evil. Therefore to him that knoweth to do good, and doeth

source of happiness. No one should be deprived of his due. V. 7—20. Exhortation to meekness and patience under trials. Dehortation from swearing. Of attention to the sick. Efficacy and use of prayer. Of turning the lapsed from errors.

it not, to him it is sin. Go to now, ye rich men, weep and
howl for your miseries that shall come upon you. Your riches
are corrupted, and your garments are moth-eaten. Your gold
and silver is cankered; and the rust of them shall be a wit-
ness against you, and shall eat your flesh as it were fire. Ye
have heaped treasure together for the last days. Be-
hold, the hire of the labourers who have reaped down your
fields, which is of you kept back by fraud, crieth; and the cries
of them which have reaped are entered into the ears of the
Lord of Sabaoth. Ye have lived in pleasure on the earth,
and been wanton; ye have nourished your hearts, as in a
day of slaughter. Ye have condemned and killed the just;
and he doth not resist you.

Be patient therefore, brethren, unto the coming of the Lord.
Behold, the husbandman waiteth for the precious fruit of the
earth, and hath long patience for it, until he receive the early
and latter rain: be ye also patient; establish your hearts:
for the coming of the Lord draweth nigh. Grudge not
one against another, brethren, lest ye be condemned: behold,
the Judge standeth before the door. Take, my brethren, the
prophets, who have spoken in the name of the Lord, for an ex-
ample of suffering affliction, and of patience. Behold, we
count them happy which endure: ye have heard of the
patience of Job, and have seen the end of the Lord; that the
Lord is very pitiful, and of tender mercy.

BUT above all things, my brethren, swear not, neither by
heaven, neither by the earth, neither by any other oath: but
let your yea, be yea; and your nay, nay; lest you fall into con-
demnation.

Is ANY among you afflicted? let him pray. Is any merry?
let him sing psalms. Is any sick among you? let him call
for the elders of the church; and let them pray over him,
anointing him with oil in the name of the Lord. And the pray-
er of faith shall save the sick, and the Lord shall raise him
up; and if he have committed sins, they shall be forgiven
him. Confess your faults one to another, and pray one for
another, that ye may be healed: the effectual fervent prayer
of a righteous man availeth much. Elias was a man subject
to like passions as we are, and he prayed earnestly that it might
not rain: and it rained not on the earth by the space of three
years and six months: and he prayed again, and the heavens
gave rain, and the earth brought forth her fruit. Brethren,
if any of you do err from the truth, and one convert him, let
him know, that he which converteth the sinner from the error

I. PETER.

I. PETER. I.—II. 10 *Christ is the author of all our joys, which, though they endure trial for a 'little while,' (this present life,) shall at last be unutterable. The plan of salvation revealed only by types to the ancient prophets. Of Christian deport-*

of his way shall save a soul from death, and shall hide a multitude of sins.

THE FIRST EPISTLE OF PETER.

- 1 PETER, an Apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, 'elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.
- 3 BLESSEN be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, 'to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, 'who are kept by the power of God through faith unto salvation, ready to be revealed in the last time, 'wherein ye greatly rejoice, though now for a season (if need be) ye are in heaviness through manifold temptations; 'that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ: 'whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, 'and full of glory: 'receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: 'searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into.
- 13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.
- 14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance, 'but as he which hath called you is holy, so be ye holy in all manner of conversation; 16 'because it is written, "Be ye holy; for I am holy." 'And if

ment. Exhortation to continue steadfast in faith. II 11—25.
Christians should afford no occasion of reproach to the irreli-

ye call on the Father, who without respect of persons judgeth
 according to every man's work, pass the time of your sojourn-
 ing *here* in fear: forasmuch as ye know that ye were not re- 18
 deemed with corruptible things, as silver and gold, from your
 vain conversation *received* by tradition from your fathers, ' but 19
 with the precious blood of Christ, as of a lamb without blemish
 and without spot: who verily was foreordained before the 20
 foundation of the world, but was manifest in these last times
 for you, ' who by him do believe in God, that raised him up 21
 from the dead, and gave him glory; that your faith and hope
 might be in God.—Seeing ye have purified your souls in obey- 22
 ing the truth through the Spirit unto unfeigned love of the
 brethren, *see that ye* love one another with a pure heart fer-
 vently: being born again, not of corruptible seed, but of incor- 23
 ruptible, by the word of God, which liveth and abideth for ever.
 (For, ' All flesh is as grass, and all the glory of man as the 24
 "flower of grass." The grass withereth, and the flower there-
 "of falleth away, ' but the word of the Lord endureth for 25
 "ever.") And this is the word which by the gospel is preach-
 ed unto you. Wherefore, laying aside all malice, and all guile, 2
 and hypocries, and envies, and all evil-speakings, ' as new- 2
 born babes, desire the sincere milk of the word, that ye may
 grow thereby: if so be ye have tasted that the Lord is gra- 3
 cious. To whom coming *as unto* a living stone, disallowed in-
 deed of men, but chosen of God, and precious, ' ye also, as 4
 lively stones, are built up a spiritual house, a holy pries- 5
 hood, to offer up spiritual sacrifices, acceptable to God by Jesus
 Christ. Wherefore also it is contained in the scripture, "Be- 6
 "hold, I lay in Sion a chief corner-stone, elect, precious: and
 "he that believeth on him shall not be confounded." Unto 7
 you therefore which believe *he is* precious: but unto them
 which be disobedient,—the stone which the builders disallow-
 ed, the same is made the head of the corner,—and a stone of 8
 stumbling, and a rock of offence, *even to them* which stumble
 at the word, being disobedient: whereunto also they were ap-
 pointed. But ye *are* a chosen generation, a royal priesthood, 9
 a holy nation, a peculiar people; that ye should show forth
 the praises of him who hath called you out of darkness into his
 marvellous light: which in time past *were* not a people, but 10
are now the people of God: which had not obtained mercy,
 but now have obtained mercy.

DEARLY beloved, I beseech you, as strangers and pilgrims, 11
 abstain from fleshly lusts, which war against the soul; having 12
 your conversation honest among the Gentiles: that, where-as
 they speak against you as evil-doers, they may by *your* good
 works, which they shall behold, glorify God in the day of vi-
 sitation.

Submit yourselves to every ordinance of man 13

I. PETER.

gious. Duty to magistrates. Duty of servants. The death of Christ substitutionary. III. 1—15. The duties and deportment of wives and husbands. Humility, charity, and for-

14 for the Lord's sake: whether it be to the king as supreme; ¹ or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well:
15 ¹ (for so is the will of God, that with well-doing ye may put to
16 silence the ignorance of foolish men:) as free, and not using *your* liberty for a cloak of maliciousness, but as the servants
17 of God. ¹ Honour all *men*. Love the brotherhood. Fear God. Honour the king.

18 SERVANTS, *be* subject to *your* masters with all fear; not only
19 to the good and gentle, but also to the froward. For this *is*
20 thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory *is it*, if, when ye
21 be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is*
22 acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that
23 ye should follow his steps. Who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not
24 *himself* to him that judgeth righteously; who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were
25 healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls

3 LIKewise, ye wives, *be* in subjection to your own husbands; that, if any obey not the word, they also may without the word
2 be won by the conversation of the wives, ¹ while they behold
3 your chaste conversation *coupled* with fear. Whose adorning let it not be that outward *adorning* of plaiting the hair, and of
4 wearing of gold, or of putting on of apparel; but *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight
5 of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: even as Sarah obeyed Abraham, calling him lord; whose daughters ye are, as long as ye do well, and are not afraid with any
7 amazement. Likewise, ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

8 FINALLY, *be ye* all of one mind, having compassion one of
9 another; love as brethren, *be* pitiful, *be* courteous: ¹ not rendering evil for evil, or railing for railing: but contrariwise, blessing; knowing that ye are thereunto called, that ye should
10 inherit a blessing. "For he that will love life, and see good

bearance recommended. III. 15.—IV. 11. *They who are injuriously treated shall in the end be rewarded. Thus Jesus, (spoken of his humanity,) after suffering received his reward.*

“days, let him refrain his tongue from evil, and his lips that
 “they speak no guile: let him eschew evil, and do good, let 11
 “him seek peace, and ensue it. For the eyes of the Lord are 12
 “over the righteous, and his ears are open unto their prayers:
 “but the face of the Lord is against them that do evil.” And 13
 who is he that will harm you, if ye be followers of that which
 is good? But and if ye suffer for righteousness’ sak, happy 14
 are ye; and be not afraid of their terror, neither be troubled;
 ‘but sanctify the Lord God in your hearts. 15

AND be ready always to give an answer to every man that
 asketh you a reason of the hope that is in you, with meekness
 and fear: ‘having a good conscience; that, whereas they speak 16
 evil of you, as of evil-doers, they may be ashamed that false-
 ly accuse your good conversation in Christ. For it is better, 17
 if the will of God be so, that ye suffer for well-doing, than for
 evil-doing. For Christ also hath once suffered for sins, the 18
 just for the unjust, that he might bring us to God, being put
 to death in the flesh, but quickened by the Spirit: by which 19
 also he went and preached unto the spirits in prison, ‘which 20
 sometime were disobedient, when once the long-suffering of
 God waited in the days of Noah, while the ark was a prepar-
 ing, wherein few (that is, eight) souls, were saved by water:
 ‘the like figure whereunto, even baptism, doth also now save 21
 us, (not the putting away of the filth of the flesh, but the an-
 swer of a good conscience toward God,) by the resurrection
 of Jesus Christ; who is gone into heaven, and is on the right 22
 hand of God; angels, and authorities, and powers being made
 subject unto him. Forasmuch then as Christ hath suffered 4
 for us in the flesh, arm yourselves likewise with the same
 mind: (for he that hath suffered in the flesh hath ceased from
 sin;) that he no longer should live the rest of his time in the 2
 flesh to the lusts of men, but to the will of God. For the time 3
 past of our life may suffice us to have wrought the will of the
 Gentiles, when we walked in lasciviousness, lusts, excess of
 wine, revellings, banquetings, and abominable idolatries;
 ‘wherein they think it strange that ye run not with them to 4
 the same excess of riot, speaking evil of you:—who shall give 5
 account to him that is ready to judge the quick and the dead.
 For, for this cause was the gospel preached also to them that 6
 are dead, that they might be judged according to men in the
 flesh, but live according to God in the spirit.

BUT the end of all things is at hand: be ye therefore sober, 7
 and watch unto prayer. And above all things have fervent 8
 charity among yourselves; for charity shall cover the multitude
 of sins. Use hospitality one to another without grudging. ‘As 9
 every man hath received the gift, even so minister the same 10

I. PETER.

IV 12—19. *Christians, though they suffer innocently, must bear it with patience. V. Exhortation to Presbyters, and to all Christians generally. Caution against the wiles of the devil. Promise of salvation. Silvanus commended. Salutations.*

one to another, as good stewards of the manifold grace of God.

11 If any man speak, *let him speak* as the oracles of God ; if any man minister, *let him do it*, as of the ability which God giveth : that God in all things may be glorified through Jesus Christ ; to whom be praise and dominion for ever and ever ! Amen.

12 BELOVED, think it not strange, concerning the fiery trial which is to try you, as though some strange thing happened unto you : but rejoice, inasmuch as ye are partakers of Christ's sufferings ; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye ; for the Spirit of glory and of God resteth upon you : on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busy body in other men's matters. Yet if *any man suffer* as a CHRISTIAN, let him not be ashamed ; but let him glorify God on this behalf.—For the time *is come* that judgment must begin at the house of God : and if it first *begin* at us, what shall the end *be* of them that obey not the gospel of God ? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear ? Wherefore, let them that suffer according to the will of God, commit the keeping of their souls *to him* in well-doing, as unto a faithful Creator.

5 THE elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed :—Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly ; not for filthy lucre, but of a ready mind : neither as being lords over *God's* heritage, but being ensamples to the flock : and when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. 5 —Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility : for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time. Casting all your care upon him ; for he careth for you.

8 Be sober, be vigilant ; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour : 9 whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. 10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make

II. PETER. I. *The blessings which Christians receive. Exhortation to improve in grace. The hope of eternal happiness*

you perfect, establish, strengthen, settle you. To him be glory 11
and dominion for ever and ever! Amen.

By Silvanus, a faithful brother unto you, as I suppose, I have 12
written briefly, exhorting, and testifying that this is the true
grace of God, wherein ye stand. The church that is at Baby- 13
lon, elected together with you, salueth you; and so doth Mar-
cus my son. Greet ye one another with a kiss of charity.
Peace be with you all that are in Christ Jesus. Amen.

THE SECOND EPISTLE OF PETER.

SIMON Peter, a servant and an apostle of Jesus Christ, to 1
them that have obtained like precious faith with us through the
righteousness of God and our Saviour Jesus Christ: Grace and 2
peace be multiplied unto you through the knowledge of God,
and of Jesus our Lord.

According as his divine power hath given unto us all things 3
that pertain unto life and godliness, through the knowledge of
him that hath called us to glory and virtue: whereby are given 4
unto us exceeding great and precious promises; that by these
ye might be partakers of the divine nature, having escaped the
corruption that is in the world through lust. And besides this, 5
giving all diligence, add to your faith, virtue; and to virtue,
knowledge; and to knowledge, temperance; and to temper- 6
ance, patience; and to patience, godliness; and to godliness, 7
brotherly kindness; and to brotherly kindness, charity. For 8
if these things be in you, and abound, they make you that ye
shall neither be barren nor unfruitful in the knowledge of our
Lord Jesus Christ. But he that lacketh these things is blind, 9
and cannot see afar off, and hath forgotten that he was purged
from his old sins. Wherefore the rather, brethren, give dili- 10
gence to make your calling and election sure: for if ye do these
things, ye shall never fall: for so an entrance shall be minis- 11
tered unto you abundantly into the everlasting kingdom of our
Lord and Saviour Jesus Christ.

Wherefore I will not be negligent to put you always in re- 12
membrance of these things, though ye know them, and be es-
tablished in the present truth. Yea, I think it meet, as long as 13
I am in this tabernacle, to stir you up by putting you in remem-
brance; knowing that shortly I must put off this my taberna- 14
cle, even as our Lord Jesus Christ hath showed me. More- 15
over, I will endeavour that ye may be able, after my decease,
to have these things always in remembrance. For we have 16
not followed cunningly devised fables, when we made known

II. PETER.

not vain. The testimony of the eye-witnesses of Christ's glory, worthy of belief. II. Warning against false teachers. They shall be overwhelmed with divine wrath. The unbounded

- unto you the power and coming of our Lord Jesus Christ, but
17 were eyewitnesses of his Majesty. For he received from God
the Father honour and glory, when there came such a voice
to him from the excellent glory, 'This is my beloved Son, in
18 'whom I am well pleased.' And this voice which came from
heaven we heard, when we were with him in the holy mount.
19 We have also a more sure word of prophecy; whereunto ye do
well that ye take heed, as unto a light that shineth in a dark
place, until the day dawn, and the day star arise in your hearts:
20 knowing this first, that no prophecy of the scripture is of any
21 private interpretation. For the prophecy came not in old time
by the will of man: but holy men of God spake *as they were*
moved by the Holy Ghost.
- 2 BUT there were false prophets also among the people, even
as there shall be false teachers among you, who privily shall
bring in damnable heresies, even denying the Lord that bought
2 them, and bring upon them selves swift destruction: and many
shall follow their pernicious ways; (by reason of whom the
3 way of truth shall be evil spoken of,) and through covetous-
ness shall they with feigned words make merchandise of you:
whose judgment now of a long time lingereth not, and their
4 damnation slumbereth not. For if God spared not the angels
that sinned, but cast *them* down to hell, and delivered *them* in-
5 to chains of darkness, to be reserved unto judgment; and
spared not the old world, but saved Noah the eighth *person*,
a preacher of righteousness, bringing in the flood upon the
6 world of the ungodly; and turning the cities of Sodom and Go-
morrah into ashes, condemned *them* with an overthrow, mak-
ing *them* an ensample unto those that after should live ungod-
7 ly; and delivered just Lot, vexed with the filthy conversation
8 of the wicked: (for that righteous man dwelling among them,
in seeing and hearing, vexed *his* righteous soul from day to
9 day with *their* unlawful deeds;) the Lord knoweth how to deli-
ver the godly out of temptations, and to reserve the unjust
10 unto the day of judgment to be punished: but chiefly them
that walk after the flesh in the lust of uncleanness, and despise
government. Presumptuous *are they*, self-willed; they are
11 not afraid to speak evil of dignities: whereas angels, which are
greater in power and might, bring not railing accusation against
12 them before the Lord. But these,—as natural brute beasts,
made to be taken and destroyed,—speak evil of the things that
they understand not; and shall utterly perish in their own cor-
13 ruption: and shall receive the reward of unrighteousness, *as*
they that count it pleasure to riot in the day-time: spots *they*
are and blemishes, sporting themselves with their own de-
14 ceivings while they feast with you; having eyes full of adultery,

wickedness of these false teachers. III. Refutation of the assertion that Christ would not return to judge the world. The destruction of the present world, and the new heavens and

and that cannot cease from sin; beguiling unstable souls: a heart they have exercised with covetous practices; cursed children: which have forsaken the right way, and are gone astray, following the way of Balaam *the son of Boser*, who loved the wages of unrighteousness; ¹ but was rebuked for his iniquity: (the dumb ass, speaking with man's voice, forbade the madness of the prophet) These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known *it* to turn from the holy commandment delivered unto them. But it is happened unto them, according to the true proverb, 'The dog is turned to his own vomit again;' and, 'The sow that was washed, to her wallowing in the mire'

THIS second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: ¹ that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandments of us the apostles of the Lord and Saviour: knowing this first, that there shall come in the last days scoffers, walking after their own lusts, ² and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.—For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: ³ whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.—But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. ⁴ The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. ⁵ But the day of the Lord will come as a thief in the night; in

I. JOHN.

new earth. Peter teaches the same doctrines as Paul. Exhortation to unwavering faith.

I. JOHN. I.—II. 27. *The testimony of John concerning Christ, is worthy of credit. (He refers to his gospel.) Faith and*

- the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the
11 works that are therein shall be burned up. *Seeing then that*
12 *all these things shall be dissolved, what manner of persons*
13 *ought ye to be in all holy conversation and godliness, looking*
14 *for and hasting unto the coming of the day of God, wherein*
15 *the heavens being on fire shall be dissolved, and the elements*
16 *shall melt with fervent heat? Nevertheless we, according to*
17 *his promise, look for new heavens and a new earth, wherein*
18 *dwellieth righteousness.*
- 14 WHEREFORE, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot,
15 and blameless, and account *that* the long-suffering of our Lord *is* salvation: even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you;
16 'as also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other
17 scriptures, unto their own destruction. Ye therfore, beloved, seeing that ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from
18 your own steadfastness: but grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever! Amen.

THE FIRST EPISTLE OF JOHN.

- 1 **THAT** which was from the beginning, which we have heard,
2 which we have seen with our eyes, which we have looked upon,
3 and our hands have handled, of the Word of life; (for the life was manifested, and we have seen *it*, and bear witness, and show unto you that eternal life which was with the Father,
4 and was manifested unto us:) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with
5 his Son Jesus Christ. And these things write we unto you, that your joy may be full.
- 5 **THIS** then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness
6 at all. If we say that we have fellowship with him, and walk
7 in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship *o* with *an-*
8 other, and the blood of Jesus Christ his Son cleanseth *from*

holiness essential to Christians. The death and intercession of Christ pledges of our acceptance with God. The precept of mutual LOVE. Sensual indulgence of every kind improper for Christians. Predictions respecting Antichrist, already

all sin. If we say that we have no sin, we deceive our- 3
selves, and the truth is not in us. If we confess our sins, he is 9
faithful and just to forgive us *our* sins, and to cleanse us from
all unrighteousness. If we say that we have not sinned, we 10
make him a liar, and his word is not in us.

My little children, these things write I unto you, that ye 2
sin not: and if any man sin, we have an advocate with the Fa- 2
ther, Jesus Christ the righteous: and he is the propitiation for
our sins: and not for ours only, but also for *the sins of* the 3
whole world. And hereby we do know that we know him, 4
if we keep his commandments. He that saith, I know him,
and keepeth not his commandments, is a liar, and the truth is 5
not in him. But whoso keepeth his word, in him verily is the
love of God perfected: hereby know we that we are in him.
He that saith he abideth in him, ought himself also so to walk,
even as he walked. Brethren, I write no new com- 7
mandment unto you, but an old commandment which ye had
from the beginning. The old commandment is the word which
ye have heard from the beginning. Again, a new command- 8
ment I write unto you, which thing is true in him and in you:
because the darkness is past, and the true light now shineth.
He that saith he is in the light, and hateth his brother, is in 9
darkness even until now. He that loveth his brother abideth 10
in the light, and there is none occasion of stumbling in him. But 11
he that hateth his brother is in darkness, and walketh in dark-
ness, and knoweth not whither he goeth; because that dark-
ness hath blinded his eyes. I write unto you, little children, 12
because your sins are forgiven you for his name's sake. I 13
write unto you, fathers, because ye have known him *that is*
from the beginning. I write unto you, young men, because
ye have overcome the wicked one. I write unto you, little
children, because ye have known the Father. I have written 14
unto you, fathers, because ye have known him *that is* from the
beginning. I have written unto you, young men, because ye
are strong, and the word of God abideth in you, and ye have
overcome the wicked one. Love not the world, neither the 15
things *that are* in the world. If any man love the world, the love
of the Father is not in him. For all that *is* in the world, the 16
lust of the flesh, and the lust of the eyes, and the pride of life,
is not of the Father, but is of the world. And the world pass- 17
eth away, and the lust thereof: but he that doeth the will of
God abideth for ever. Little children, it is the last time: and 18
as ye have heard that antichrist shall come, even now are there
many antichrists; whereby we know that it is the last time.
They went out from us, but they were not of us; for if they 19

begin to be fulfilled. II. 28.—III. 10. Faith in Christ insures to us the love of God. Purity, the consequence of Christian hope. We imitate God, when we habitually abhor sin.

had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they
 20 were not all of us. But ye have an unction from the Holy
 21 One, and ye know all things. I have not written unto you because ye know not the truth but because ye know it, and that
 22 no lie is of the truth. Who is a liar but he that denieth that Jesus is the Christ? He is anichrist, that denieth the Father
 23 and the Son. Whosoever denieth the Son, the same hath not
 * the Father: but he that acknowledgeth the Son hath the Father
 24 also. Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from
 the beginning shall remain in you, ye also shall continue in the
 25 Son, and in the Father. And this is the promise that he hath
 26 promised us, *even eternal life*. These *things* have I written
 27 unto you concerning them that seduce you. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

28 AND now, little children abide in him; that when he shall appear, we may have confidence, and not be ashamed before
 29 him at his coming. If ye know that he is righteous, ye know
 3 that every one that doeth righteousness is born of him. Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God! Therefore the
 2 world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we
 3 shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even
 4 as he is pure. Whosoever committeth sin, transgresseth also
 5 the law; for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no
 6 sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children,
 7 let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the
 8 devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy
 9 the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God. In this the children of God are
 10 manifest, and the children of the devil.

WHOSOEVER doeth not righteousness is not of God, neither
 11 he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another.

III. 11—24. *Love must be unfeigned. The love of Christ unsearchable. A soul conscious of pardoned sin trusts in God and Christ.* IV. 1—V. 5. *Caution against deceivers (Antichrists) who corrupt the doctrines of Christ to please men. Exhortation to Christian love. (This love banishes slavish*

Not as Cain, *who* was of that wicked one, and slew his brother. 12
 And wherefore slew he him? Because his own works were 13
 evil, and his brother's righteous. Marvel not, my brethren, 14
 if the world hate you. We know that we have passed from 14
 death unto life, because we love the brethren. He that loveth 15
 not *his* brother, abideth in death. Whosoever hateth his brother, 15
 is a murderer: and ye know that no murderer hath eternal 16
 life abiding in him. ~~Therefore~~ *Hereby* perceive we the love of God, 16
 because he laid down his life for us: and we ought to lay down 17
our lives for the brethren. But whose hath this world's good, 17
 and seeth his brother have need, and shutteth up his bowels of 18
compassion from him, how dwelleth the love of God in him? 18
 My little children, let us not love in word, neither in tongue, 18
 but in deed and in truth. And hereby we know that 19
 we are of the truth, and shall assure our hearts before him. 19
 For if our heart condemn us, God is greater than our heart, 20
 and knoweth all things. Beloved, if our heart condemn us not, 21
then have we confidence toward God, and whatsoever we 22
 ask, we receive of him, because we keep his commandments, 23
 and do those things that are pleasing in his sight. And this is 23
 his commandment; That we should believe on the name of his 24
 Son Jesus Christ, and love one another, as he gave us com- 24
 mandment. And he that keepeth his commandments, dwelleth 24
 in him, and he in him. And hereby we know that he abideth 25
 in us, by the Spirit which he hath given us.

BELoved, believe not every spirit, but try the spirits whether 4
 they are of God: because many false prophets are gone 4
 out into the world. Hereby know ye the Spirit of God: Every 2
 spirit that confesseth that Jesus Christ is come in the flesh, is 2
 of God: and every spirit that confesseth not that Jesus Christ 3
 is come in the flesh, is not of God. And this is that *spirit* of 3
 antichrist, whereof ye have heard that it should come; and 4
 even now already is it in the world. Ye are of God, little 4
 children, and have overcome them: because greater is he 4
 that is in you, than he that is in the world. They are of the 5
 world: therefore speak they of the world, and the world heareth 5
 them. We are of God: he that knoweth God, heareth us; 6
 he that is not of God, heareth not us. Hereby know we the 6
 spirit of truth, and the spirit of error. Beloved, let us 7
 love one another: for love is of God; and every one that 7
 loveth is born of God, and knoweth God. He that loveth not, 8
 knoweth not God; for God is love. In this was manifested 9
 the love of God toward us, because that God sent his only be- 9
 gotten Son into the world, that we might live through him.

fear.) If we love God as a Father, we will also love his children as brethren. Effects of genuine faith in Christ. V. 6. —12 Jesus, the true Messiah. He instituted baptism, gives us his spirit, and shed his blood to expiate our sins. V 13—

10 Herein is love, not that we loved God, but that he loved us, and
 11 sent his Son *to be* the propitiation for our sins. Beloved, if
 12 God so loved us, we ought also to love one another. No
 man hath seen God at any time. If we love one another, God
 13 dwelleth in us, and his love is perfected in us. Hereby know
 we that we dwell in him, and he in us, because he hath given
 14 us of his Spirit. And we have seen and do testify, that
 15 the Father sent the Son *to be* the Saviour of the world. Who-
 soever shall confess that Jesus is the Son of God, God dwell-
 16 eth in him, and he in God. And we have known and believed
 the love that God hath to us. God is love: and he that dwell-
 17 eth in love, dwelleth in God, and God in him. (Herein is our
 love made perfect, that we may have boldness in the day of
 18 judgment: because as he is, so are we in this world. There
 is no fear in love; but perfect love casteth out fear: because
 fear hath torment. He that feareth, is not made perfect in
 19 love. ¹ We love him, because he first loved us.) If a
 20 man say, I love God, and hateth his brother, he is a liar. For
 he that loveth not his brother, whom he hath seen, how can
 21 he love God, whom he hath not seen: and this commandment
 have we from him, That he who loveth God, loveth his bro-
 22 ther also. Whosoever believeth that Jesus is the Christ, is
 born of God: and every one that loveth him that begat, loveth
 23 him also that is begotten of him. By this we know that we
 love the children of God, when we love God, and keep his
 24 commandments. For this is the love of God, that we keep his
 commandments; and his commandments are not grievous.
 25 For whatsoever is born of God, overcometh the world: and
 this is the victory that overcometh the world, *even* our faith.
 26 Who is he that overcometh the world, but he that believeth
 that Jesus is the Son of God?
 27 This is he that came by water and blood, *even* Jesus Christ;
 not by water only, but by water and blood. And it is the Spi-
 28 rit that beareth witness, because the Spirit is truth. (For
 there are three that bear record in heaven, the Father, the
 29 Word, and the Holy Ghost: and these three are one.) And
 there are three that bear witness in earth, the spirit, and the
 30 water, and the blood; and these three agree in one. If we re-
 ceive the witness of men, the witness of God is greater: for
 this is the witness of God which he hath testified of his Son.
 31 He that believeth on the Son of God hath the witness in him-
 self: he that believeth not God, hath made him a liar, because
 32 he believeth not the record that God gave of his Son. And
 this is the record, that God hath given to us eternal life: and

21. *God will grant the prayers of his children, Sincere love to the true God will keep us from idolatry*

II. JOHN writing to CYRIA (Lady in com trans.) and her children, commends their unwavering profession, encourages

this life is in his Son. He that hath the Son, hath life; and he 12
that hath not the Son of God, hath not life.

THESE things have I written unto you th t believe on the 13
name of the Son of God; that ye may know that ye have eter-
nal life, and that ye may believe on the name of the Son of
God. And this is the confidence th t we have in him, that if 14
we ask any thing according to his will, he heareth us: and if 15
we know that he hear us, whatsoever we ask, we know that
we have the petitions that we desired of him. If any man 16

see his brother sin a sin *which* is not unto death, he shall ask,
and he shall give him life for them that sin not unto death.

There is a sin unto death: I do not say that he shall pray for
it. All unrighteousness is sin: and there is a sin not unto 17
death.

We know that whosoever is born of God, sin- 18
neth not; but he that is begotten of God, keepeth himself, and
that wicked one toucheth him not. And we know that we are 19

of God, and the whole world lieth in wickedness. And we 20

know that the Son of God is come, and hath given us an under-
standing, that we may know him that is true; and we are in
him that is true, *even* in his Son Jesus Christ. This is the true
God, and eternal life. Little children, keep yourselves from 21
idols. Amen.

THE SECOND EPISTLE OF JOHN.

THE elder unto the elect Lady, and her children, whom I 1
love in the truth (and not I only, but also all they that have
known the truth:) for the truth's sake which dwelleth in us, 2
and shall be with us for ever: Grace be with you, mercy, and 3
peace from God the Father, and from the Lord Jesus Christ,
the Son of the Father, in truth and love.

I REJOICED greatly, that I found of thy children walking in 4
truth, as we have received a commandment from the Father.
And now I beseech thee, Lady, not as though I wrote a new 5
commandment unto thee, but that which we had from the be-
ginning, that we love one another. And this is love, that we 6
walk after his commandments. This is the commandment,
That as ye have heard from the beginning, ye should walk in
it. For many deceivers are entered into the world, who con- 7
fess not that Jesus Christ is come in the flesh. This is a de-
ceiver and an antichrist. Look to yourselves, that we lose not 8
those things which we have wrought, but that we receive a full
reward. Whosoever transgresseth, and abideth not in the 9

them to continue in the exercise of Christian LOVE, and avoid intercourse with antichrists.

III. JOHN commends the hospitality and benevolence of GAIUS, condemns the arrogance and malevolence of Diotrephes, and approves the integrity of Demetrius

doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not in *your* house, neither bid him God speed: for he that biddeth him God speed, is partaker of his evil deeds.

HAVING many things to write unto you, I would not write with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full. The children of thy elect sister greet thee. Amen.

THE THIRD EPISTLE OF JOHN.

THE elder unto the well beloved Gaius, whom I love in the truth. Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

I have no greater joy than to hear that my children walk in truth. Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers, ¹ which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well, ¹ because that for his name's sake they went forth, taking nothing of the Gentiles. We therefore ought to receive such, that we might be fellow-helpers to the truth.

I wrote unto the church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out of the church.

Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God. Demetrius hath good report of all *men*, and of the truth itself: yea, and we *also* bear record; and ye know that our record is true.

I HAD many things to write, but I will not with ink and pen write unto thee: but I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name.

THE EPISTLE OF JUDE.

JUDE. The apostle writes, to warn believers against heretics. The wickedness of these persons. They shall receive

JUDE, the servant of Jesus Christ, and brother of James, **1**
to them that are sanctified by God the Father, and preserved
in Jesus Christ, *and called.* Mercy unto you, and peace, and **2**
love, be multiplied.

BELOVED, when I gave all diligence to write unto you of the **3**
common salvation, it was needful for me to write unto you,
and exhort *you* that ye should earnestly contend for the faith
which was once delivered unto the saints. For there are cer- **4**
tain men crept in unawares, who were before of old ordained
to this condemnation, ungodly men, turning the grace of our
God into lasciviousness, and denying the only Lord God, and
our Lord Jesus Christ.

I will therefore put you in re- **5**
membrance, though ye once knew this, how that the Lord,
having saved the people out of the land of Egypt, afterward
destroyed them that believed not: and the angels which kept **6**
not their first estate, but left their own habitation, he hath re-
served in everlasting chains under darkness unto the judgment
of the great day: even as Sodom and Gomorrah, and the cities **7**
about them in like manner, giving themselves over to fornication,
and going after strange flesh, are set forth for an exam-
ple, suffering the vengeance of eternal fire.

Likewise **8**
also these *filthy* dreamers defile the flesh, despise dominion,
and speak evil of dignities. Yet Michael the archangel, when **9**
contending with the devil, (he disputed about the body of
Moses,) durst not bring against him a railing accusation, but
said, 'The Lord rebuke thee.' But these speak evil of those **10**
things which they know not: but what they know naturally, as
brute beasts, in those things they corrupt themselves. Wo un- **11**
to them! for they have gone in the way of Cain, and ran greed-
ily after the error of Balaam for reward, and perished in the
gainsaying of Core. These are spots in your Feasts-of-Chari- **12**
ty, when they feast with you, feeding themselves without fear:
clouds *they are* without water, carried about of winds; trees
whose fruit withereth, without fruit twice dead, plucked up by
the roots; raging waves of the sea, foaming out their own **13**
shame; wandering stars, to whom is reserved the blackness of
darkness for ever. And Enoch also, the seventh from Adam, **14**
prophesied of these, saying, "Behold, the Lord cometh with
"ten thousand of his saints," to execute judgment upon all, **15**
"and to convince all that are ungodly among them of all their
"ungodly deeds which they have ungodly committed, and of
"all their hard *speeches* which ungodly sinners have spoken
"against him." These are murmurers, complainers, walk- **16**
ing after their own lusts; and their mouth speaketh great

like punishment with the rebellious Jews, wicked angels, and the inhabitants of the plain. Exhortation to perseverance.

REV. I. *The Title. John, under divine inspiration, in the island of Patmos, is ordered to write to the seven Asian churches.*

swelling words, having men's persons in admiration because
17 of advantage. But, beloved, remember ye the words
which were spoken before of the apostles of our Lord Jesus
18 Christ; how that they told you there should be mockers in
the last time, who should walk after their own ungodly
19 *l* *s* *s* *s*.

19 THESE be they who separate themselves, sensual, having
20 not the Spirit. But ye, beloved, building up yourselves on
21 your most holy faith, praying in the Holy Spirit, keep your-
selves in the love of God, looking for the mercy of our Lord
22 Jesus Christ unto eternal life. And of some have compassion,
23 making a difference: and others save with fear, pulling *them*
out of the fire; hating even the garment spotted by the flesh.

24 Now unto him that is able to keep you from falling, and to
present *you* faultless before the presence of his glory with ex-
25 ceeding joy, to the only wise God our Saviour, *be* glory
and majesty, dominion and power, both now and ever! Amen.

THE REVELATION OF JOHN.

1 THE Revelation of Jesus Christ, which God gave unto him,
to show unto his servants things which must shortly come to
pass; and he sent and signified *it* by his angel unto his servant
2 John, ¹ who bare record of the word of God, and of the testi-
3 mony of Jesus Christ, and of all things that he saw. Blessed
is he that readeth, and they that hear the words of this pro-
phesy, and keep those things which are written therein: for
the time *is* at hand.

4 JOHN to the seven churches which are in Asia: Grace *be*
unto you, and peace, from him which is, and which was, and
which is to come; and from the seven Spirits which are be-
5 fore his throne; and from Jesus Christ, *who is* the faithful
Witness, *and* the First-begotten of the dead, and the Prince
of the kings of the earth. Unto him that loved us, and washed
6 us from our sins in his own blood, ¹ and hath made us kings
and priests unto God and his Father; to him *be* glory and do-
7 minion for ever and ever! Amen. Behold, he cometh with
clouds; and every eye shall see him, and they *also* which
pierced him: and all kindreds of the earth shall wail because
8 of him: even so, Amen. I am Alpha and Omega, the
beginning and the ending, saith the Lord, which is, and which

9 was, and which is to come, the Almighty. I John, who also

II. *His epistle to the church of EPHEBUS, through their pas-*

am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, ¹ saying, I am Alpha and Omega, the first and the last; and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks, ² and in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle; his head and *his* hair were white like wool, as white as snow; and his eyes *were* as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters: ³ and he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance *was* as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last; ⁴ *I am* he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

Unto the angel of the church of Ephesus write: ⁵ These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not; and hast found them liars: and hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. Nevertheless, I have *somewhat* against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

REVELATION.

tor, ('the Angel.')—*To the church of SMYRNA.*—*To the church of PERGAMOS.*—*To the church of THYATIRA.*—*iii. To*

- 8 AND unto the angel of the church of Smyrna, write; These things saith the first and the last, which was dead, and is alive ;
- 9 I know thy works, and tribulation, and poverty, (but thou art rich) and *I know* the blasphemy of them which say they are
- 10 Jews. and are not, but *are* the synagogue of Satan. Fear none of those things which thou shalt suffer. Behold, the devil shall cast *some* of you into prison, that ye may be tried ; and ye shall have tribulation ten days. Be thou faithful unto
- 11 death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches ; He that overcometh, shall not be hurt of the second death.
- 12 AND to the angel of the church in Pergamos writ ; These things saith he which hath the sharp sword with two edges ;
- 13 I know thy works, and where thou dwellest, *even* where Satan's seat *is* : and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes,
- 16 which thing I hate. Repent ; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. He that hath an ear, let him hear what the Spirit saith unto the churches : To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth *it*.
- 18 AND unto the angel of the church in Thyatira write ; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass ; I know thy works, and charity, and service, and faith, and thy patience, and thy works ; and the last *to be* more than the first. Notwithstanding, I have a few things against thee, because thou sufferest that woman Jezabel, which call th herself a prophetess, to teach and to seduce my servants to commit fornication,
- 21 and to eat things sacrificed unto idols. And I gave her space ~~22~~ to repent of her fornication, and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.
- 23 And I will kill her children with death ; and all the churches shall know that I am he which searcheth the reins and hearts : and I will give unto every one of you according to your works.
- 24 But unto you I say, and unto the rest in Thyatira, As many as have not this doctrine, and which have not known the depths of Satan, (as they speak ;) I will put upon you none

the church of SARDIS.—To the church of PHILADELPHIA. To

other burden: but that which ye have *already*, hold fast till I 25
come. And he that overcometh, and keepeth my works unto 26
the end, to him will I give power over the nations:—and he 27
shall rule them with a rod of iron; as the vessels of a potter
shall they be broken to shivers: even as I received of my Fa-
ther. And I will give him the morning-star. He that 28
hath an ear, let him hear what the Spirit saith unto the 29
churches.

AND unto the angel of the church in Sardis write; These 3
things saith he that hath the seven Spirits of God, and the se-
ven stars; I know thy works, that thou hast a name that thou
livest, and art dead. Be watchful, and strengthen the things 2
which remain, that are ready to die: for I have not found thy
works perfect before God. Remember therefore how thou 3
hast received and heard, and hold fast, and repent. If there-
fore thou shalt not watch I will come on thee as a thief, and
thou shalt not know what hour I will come upon thee. Thou 4
hast a few names even in Sardis which have not defiled their
garments; and they shall walk with me in white: for they
are worthy. He that overcometh, the same shall be 5
clothed in white raiment; and I will not blot out his name
out of the book of life, but I will confess his name before my
Father, and before his angels. He that hath an ear, let him 6
hear what the Spirit saith unto the churches.

AND to the angel of the church in Philadelphia write; 7
These things saith he that is holy, he that is true, he that hath
the key of David, he that openeth, and no man shutteth; and
shutteth, and no man openeth: I know thy works: behold, I 8
have set before thee an open door, and no man can shut it:
for thou hast a little strength, and hast kept my word, and hast
not denied my name. Behold, I will make them of the syna- 9
gogue of Satan, which say they are Jews, and are not, but do
lie; behold, I will make them to come and worship before thy
feet, and to know that I have loved thee. Because thou hast 10
kept the word of my patience, I also will keep thee from the
hour of temptation, which shall come upon all the world, to
try them that dwell upon the earth. Behold, I come quickly: 11
hold that fast which thou hast, that no man take thy crown.

Him that overcometh, will I make a pillar in the temple of 12
my God, and he shall go no more out: and I will write upon
him the name of my God, and the name of the city of my
God, *which is new Jerusalem*, which cometh down out of
heaven from my God: and *I will write upon him my new*
name. He that hath an ear, let him hear what the Spirit 13
saith unto the churches.

AND unto the angel of the church of the Laodiceans write; 14
These things saith the Amen, the faithful and true Witness,
the beginning of the creation of God; I know thy works, that 15

REVELATION.

the church of LAODICEA. IV. Scenes in heaven, prefiguring events to happen on earth. God worshipped by four and twenty elders, and four animals—species of cherubim. (V.—

thou art neither cold nor hot: I would thou wert cold or
 16 hot. So then, because thou art lukewarm, and neither cold
 17 nor hot, I will spue thee out of my mouth. Because thou
 sayest, I am rich, and increased with goods, and have need of
 nothing; and knowest not that thou art wretched, and miser-
 18 able, and poor, and blind, and naked; I counsel thee to buy
 of me gold tried in the fire, that thou mayest be rich; and
 white raiment, that thou mayest be clothed, and *that* the shame
 of thy nakedness do not appear; and anoint thine eyes with
 19 eyesalve, that thou mayest see. As many as I love, I rebuke
 20 and chasten: be zealous therefore, and repent. Behold, I
 stand at the door, and knock: If any man hear my voice, and
 open the door, I will come in to him, and will sup with him,
 21 and he with me. To him that overcometh will I grant
 to sit with me in my throne, even as I also overcame, and am
 22 set down with my Father in his throne. He that hath an ear,
 let him hear what the Spirit saith unto the churches.

4 **AFTER** this I looked, and behold, a door *was* opened in
 heaven: and the first voice which I heard *was* as it were of
 a trumpet talking with me; which said, Come up hither, and
 2 I will show thee things which must be hereafter. And im-
 mediately I was in the Spirit: and behold a throne *was* set in
 3 heaven; and *one* sat on the throne. And he that sat *was* to
 look upon like a jasper and a sardine stone: and *there was* a
 rainbow round about the throne in sight like unto an emerald.
 4 And round about the throne *were* four and twenty seats; and
 upon the seats I saw four and twenty elders sitting, clothed
 in white raiment; and they had on their heads crowns of gold.
 5 And out of the throne proceeded lightnings, and thunderings,
 and voices. And *there were* seven lamps of fire burning be-
 6 fore the throne, which are the seven Spirits of God. And be-
 fore the throne, *there was* a sea of glass like unto crystal, and
 in the midst of the throne, and round about the throne, *were*
 7 four beasts full of eyes before and behind. And the first beast
was like a lion, and the second beast like a calf, and the third
 beast had a face as a man, and the fourth beast *was* like a
 8 flying eagle. And the four beasts had each of them six wings
 about *him*; and *they were* full of eyes within: and they rest
 not day and night, saying, 'Holy, holy, holy, Lord God Al-
 9 'mighty, which was, and is, and is to come.' And when
 those beasts give glory, and honour, and thanks to him that
 10 sat on the throne, who liveth for ever and ever, 'the four and
 twenty elders fall down before him that sat on the throne, and
 worship him that liveth for ever and ever, and cast their crowns
 11 before the throne, saying, I 'Thou art worthy, O Lord, to

XII. 17. The increase of the church) *The volume of decrees concerning the enemies of the church opened by the LAMB. His praises sung by the heavenly quire. VI. Contents of the six first seals unfolded:—the first, victories of*

‘receive glory, and honour, and power : for thou hast created all things, and for thy pleasure they are and were created.’

AND I saw in the right hand of him that sat on the throne 5
a book written within and on the back side, sealed with seven 2
seals. And I saw a strong angel proclaiming with a loud voice, 2
Who is worthy to open the book, and to loose the seals thereof? 3
And no man in heaven, nor in earth, neither under the 3
earth, was able to open the book, neither to look thereon. 3
And I wept much, because no man was found worthy to open, 4
and to read the book, neither to look thereon. And one of 5
the elders saith unto me, Weep not : behold, the Lion of the 5
tribe of Juda, the Root of David, hath prevailed to open the 6
book, and to loose the seven seals thereof. And I be- 6
held, and lo, in the midst of the throne, and of the four beasts, 6
and in the midst of the elders, stood a Lamb as it had been 6
slain, having seven horns, and seven eyes, which are the seven 6
Spirits of God sent forth into all the earth. And he came and 7
took the book out of the right hand of him that sat upon the 7
throne. And when he had taken the book, the four beasts, 8
and four *and* twenty elders fell down before the Lamb, having 8
every one of them harps, and golden vials full of odours, 8
which are the prayers of the saints. And they sung a new 9
song, saying, ‘Thou art worthy to take the book, and to open 9
‘the seals thereof : for thou wast slain, and hast redeemed us 9
‘to God by thy blood out of every kindred, and tongue, and 9
‘people, and nation, ’ and hast made us unto our God kings 10
‘and priests : and we shall reign on the earth.’ And I beheld, 11
and I heard the voice of many angels round about the throne, 11
and the beasts, and the elders : and the number of them was 11
ten thousand times ten thousand, and thousands of thousands; 11
saying with a loud voice, ‘Worthy is the Lamb that was slain 12
‘to receive power, and riches, and wisdom, and strength, and 12
‘honour, and glory, and blessing.’ And every creature which 13
is in heaven, and on the earth and under the earth, and such 13
as are in the sea, and all that are in them, heard I saying, 13
‘Blessing, and honour, and glory, and power, *be* unto him that 13
‘sitteth upon the throne, and unto the lamb, for ever and ever!’ 13
And the four beasts said, Amen ! And the four *and* twen- 14
ty elders fell down and worshipped him that liveth for ever and 14
ever.

AND I saw when the Lamb opened one of the seals, and I 6
heard, as it were the noise of thunder, one of the four beasts, 6
saying, Come and see. And I saw, and behold, a white horse: 2

Christ:—the second, third, and fourth, portending various evils:—the fifth, the expostulations and prayers of persecuted Christians:—the sixth seal. VII. The cure of God over

- and he that sat on him had a bow ; and a crown was given unto him: and he went forth conquering, and to conquer. And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red : and power was given to him that sat thereon to take peace from the earth, and that they should kill one another : and there was given unto him a great sword. And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo, a black horse ; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine. And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold, a pale horse : and his name that sat on him was Death, and hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth. And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held : and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth ? And white robes were given unto every one of them ; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled. And I beheld when he had opened the sixth seal, and lo, there was a great earthquake ; and the sun became black as sackcloth of hair, and the moon became as blood, and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together ; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man, hid themselves in the dens and in the rocks of the mountains, and said to the mountains and rocks, ' Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb : for the great day of his wrath is come ; and who shall be able to stand ?
- AND after these things I saw four angels standing in the four corners of the earth, holding the four winds of the earth,

believers. The happiness of the children of God, who once were persecuted and martyred. VIII—IX. What John heard

that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth, and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel: of the tribe of Juda were sealed twelve thousand: of the tribe of Ruben were sealed twelve thousand: of the tribe of Gad were sealed twelve thousand: of the tribe of Aser were sealed twelve thousand: of the tribe of Nephthalim were sealed twelve thousand: of the tribe of Manasses were sealed twelve thousand: of the tribe of Simeon were sealed twelve thousand: of the tribe of Levi were sealed twelve thousand: of the tribe of Issachar were sealed twelve thousand: of the tribe of Zabulon were sealed twelve thousand: of the tribe of Joseph were sealed twelve thousand: of the tribe of Benjamin were sealed twelve thousand. After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, 'Salvation to our God which sitteth upon the throne, and unto the Lamb.' And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, 'Amen! Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever. Amen!' And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and

and saw when the seventh seal was opened. The seven angels, whose trumpets ushered in great and terrible commo-

stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before
4 the throne. And the smoke of the incense, *which came with* the prayers of the saints, ascended up before God out of the
5 angel's hand. And the angel took the censer, and fill'd it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earth-
6 quake. And the seven angels which had the seven trumpets
7 prepared themselves to sound. The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees
8 was burnt up, and all green grass was burnt up. And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of
9 the sea became blood; and the third part of the creatures which were in the sea, and had life, died; and the third part
10 of the ships were destroyed. And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon
11 the fountains of waters. And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were
12 made bitter. And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of
13 it, and the night likewise. And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Wo, wo, wo, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels,
9 which are yet to sound! And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was
2 given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were dark-
3 ened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given
4 power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.
5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a
6 man. And, in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

tions. (X — XI 14. Digression, between the sounding of the sixth and seventh angels. The oath of the angel. The little?

And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men, and they had hair as the hair of women, and their teeth were as the teeth of lions, and they had breast-plates, as it were breast-plates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon. One wo is past; and behold, there came two woes more hereafter. And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breast-plates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire, and smoke, and brimstone. By these three was the third part of men killed, by the fire and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt. And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: and he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, and cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them

REVELATION.

book. Of the two witnesses, who are slain but revived and

5 not. And the angel which I saw stand upon the sea and up-
6 on the earth, lifted up his hand to heaven, ' and sware by
him that liveth for ever and ever, who created heaven and
the things that therein are, and the earth, and the things
that therein are, and the sea, and the things which are herein,
7 that there should be time no longer : but in the days of the
voice of the seventh angel, when he shall begin to sound,
the mystery of God should be finished, as he hath declared
8 to his servants the prophets. And the voice which
I heard from heaven spake unto me again, and said, Go,
and take the little book which is open in the hand of the an-
9 gel which standeth upon the sea and upon the earth. And I
went unto the angel, and said unto him, Give me the little
book. And he said unto me, Take it, and eat it up ; and it
shall make thy belly bitter, but it shall be in thy mouth sweet
10 as honey. And I took the little book out of the angel's hand,
and ate it up ; and it was in my mouth sweet as honey : and
11 as soon as I had eaten it my belly was bitter. And he said
unto me, Thou must prophecy again before many peoples,
11 and nations, and tongues, and kings. And there was given
me a reed like unto a rod : and the angel stood, saying Rise,
and measure the temple of God, and the altar, and them that
2 worship therein. But the court which is without the temple,
leave out, and measure it not ; for it is given unto the Gen-
tiles : and the holy city shall they tread under foot forty and
3 two months. And I will give power unto my two witnesses,
and they shall prophecy a thousand two hundred and three-
4 score days, clothed in sackcloth. These are the two olive-
trees, and the two candlesticks standing before the God of
5 the earth. And if any man will hurt them, fire proceedeth
out of their mouth, and devoureth their enemies : and if any
6 man will hurt them, he must in this manner be killed. These
have power to shut heaven, that it rain not in the days of
their prophecy : and have power over waters to turn them
to blood, and to smite the earth with all plagues, as often as
7 they will. And when they shall have finished their testimo-
ny, the beast that ascendeth out of the bottomless pit shall
make war against them, and shall overcome them, and kill
8 them. And their dead bodies shall lie in the street of the
great city, which spiritually is called Sodom and Egypt, where
9 also our Lord was crucified. And they of the people, and
kindreds, and tongues, and nations, shall see their dead bo-
dies three days and a half, and shall not suffer their dead bo-
10 dies to be put in graves. And they that dwell upon the earth
shall rejoice over them, and make merry, and shall send gifts
one to another ; because these two prophets tormented them
11 that dwelt on the earth. And after three days and a half the
Spirit of life from God entered into them, and they stood up-

taken to heaven.) XI. 15.—18. *The seventh trumpet. Tri-
umphant song of glorified saints.* XI. 19.—XII. 17. *Of the
parturient woman. Michael, the archangel, fights with the*

on their feet: and great fear fell upon them which saw them.
And they heard a great voice from heaven, saying unto them, 12
Come up hither. And they ascended up to heaven in a
cloud; and their enemies beheld them. And the same hour 13
was there a great earthquake, and the tenth part of the city
fell, and in the earthquake were slain of men seven thousand:
and the remnant were affrighted, and gave glory to the God
of heaven. The second wo is past; and behold, the third wo 14
cometh quickly.

AND the seventh angel sounded; and there were great 15
voices in heaven, saying, 'The kingdoms of this world are be-
'come *the kingdoms* of our Lord, and of his Christ; and he
'shall reign for ever and ever.' And the four and twenty el- 16
ders, which sat before God on their seats, fell upon their faces;
and worshipped God, 'saying, 'We give thee thanks, O 17
'Lord God Almighty, which art, and wast, and art to come;
'because thou hast taken to thee thy great power, and hast
'reigned. And the nations were angry, and thy wrath is come, 18
'and the time of the dead, that they should be judged, and
'that thou shouldest give reward unto thy servants the pro-
'phets, and to the saints, and them that fear thy name, small
'and great; and shouldest destroy them which destroy the
'earth.'

AND the temple of God was opened in heaven, and there 19
was seen in his temple the ark of his testament: and there
were lightnings, and voices, and thunderings, and an earth-
quake, and great hail. And there appeared a great wonder 12
in heaven; a woman clothed with the sun, and the moon un-
der her feet, and upon her head a crown of twelve stars: and 2
she, being with child, cried, travailling in birth, and pained to
be delivered. And there appeared another wonder in hea- 3
ven; and behold a great red dragon, having seven heads and
ten horns, and seven crowns upon his heads. And his tail 4
drew the third part of the stars of heaven, and did cast them
to the earth: and the dragon stood before the woman which
was ready to be delivered, for to devour her child as soon as
it was born. And she brought forth a man-child, who was 5
to rule all nations with a rod of iron: and her child was caught
up unto God, and to his throne. And the woman fled into the 6
wilderness, where she hath a place prepared of God, that
they should feed her there a thousand two hundred and three-
score days. And there was war in heaven: Michael 7
and his angels fought against the dragon; and the dragon
fought and his angels, 'and prevailed not; neither was their 8
place found any more in heaven. And the great dragon was 9
cast out, that old serpent, called the Devil, and Satan, which

dragon and conquers him. (XIII.—XX. 10. Impiety and idolatry destroyed, (the symbol of which is Rome,) and new increase of the church.) XII. 18.—XIII. 18. Impiety, fraud,

deceiveth the whole world : he was cast out into the earth,
 10 and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ : for the accuser of our brethren is cast down, which accused them
 11 before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony ;
 12 and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Wo to the inhabitants of the earth, and of the sea ! for the devil is come down unto you, having great wrath, because he knoweth that
 13 he hath but a short time. And when the dragon saw that he was cast unto the earth, he persecuted the woman
 14 which brought forth the man-child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time,
 15 and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood, after the woman, that he might cause her to be carried away of the flood.
 16 And the earth helped the woman ; and the earth opened her mouth, and swallowed up the flood which the dragon cast out
 17 of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

13 **AND** I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard,
 2 and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion : and the dragon gave him his power, and his
 3 seat, and great authority. And I saw one of his heads as it were wounded to death ; and his deadly wound was healed :
 4 and all the world wondered after the beast. And they worshipped the dragon, which gave power unto the beast : and they worshipped the beast, saying, Who *is* like unto the beast ? who
 5 is able to make war with him ? And there was given unto him a mouth speaking great things and blasphemies ; and power
 6 was given unto him to continue forty *and* two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.
 7 And it was given unto him to make war with the saints, and to overcome them : and power was given him over all kindreds,
 8 and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book

superstition and idolatry, (called false prophets, xvi. 13. xix. 20. xx. 10) compared to two cruel and ferocious beasts. XIV. XV. (Interlude of praise in heaven for events about to take

of life of the Lamb slain from the foundation of the world. If ⁹
any man have an ear, let him hear. He that leadeth into cap- ¹⁰
tivity shall go into captivity: he that killeth with the sword,
must be killed with the sword. Here is the patience and the
faith of the saints. And I beheld another beast coming ¹¹
up out of the earth, and he had two horns like a lamb, and he
spake as a dragon. And he exerciseth all the power of the ¹²
first beast before him, and causeth the earth and them which
dwell therein, to worship the first beast, whose deadly wound
was healed. And he doeth great wonders, so that he maketh ¹³
fire come down from heaven on the earth, in the sight of men,
and deceiveth them that dwell on the earth by *the means of* ¹⁴
those miracles which he had power to do in the sight of the
beast; saying to them that dwell on the earth, that they should
make an image to the beast, which had the wound by a sword,
and did live. And he had power to give life unto the image ¹⁵
of the beast, that the image of the beast should both speak,
and cause that as many as would not worship the image of the
beast should be killed. And he caused all, both small and ¹⁶
great, rich and poor, free and bond, to receive a mark in their
right hand, or in their foreheads; and that no man might buy ¹⁷
or sell, save he that had the mark, or the name of the beast,
or the number of his name. Here is wisdom: let him that hath ¹⁸
understanding count the number of the beast: for it is the num-
ber of a man; and his number is Six hundred threescore and
six.

And I looked, and lo, a Lamb stood on the mount Sion, ¹⁴
and with him a hundred forty and four thousand, having his
Father's name written in their foreheads. And I heard a voice ²
from heaven, as the voice of many waters, and as the voice of
a great thunder: and I heard the voice of harpers harping with
their harps: and they sung as it were a new song before the ³
throne, and before the four beasts, and the elders: and no man
could learn that song; but the hundred and forty and four
thousand, which were redeemed from the earth. These are ⁴
they which were not defiled with women; for they are virgins:
these are they which follow the Lamb whithersoever he goeth:
these were redeemed from among men, *being* the first-fruits
unto God and to the Lamb: and in their mouth was found no ⁵
guile: for they are without fault before the throne of God.

And I saw another angel fly in the midst of heaven, having ⁶
the everlasting gospel to preach unto them that dwell on the
earth, and to every nation, and kindred, and tongue, and peo-
ple, saying with a loud voice, Fear God, and give glory to ⁷
him; for the hour of his judgment is come: and worship him
that made heaven, and earth, and the sea, and the fountains of

duce.) The propagation and perpetuity of the gospel predicted. The sudden destruction of Babylon, (Rome, papal and antichristian.) Caution against apostacy. Punishment of the followers of the beasts. xii. & xiii. Hymn sung by the faith-

- 8 waters. And there followed another angel, saying, Babylon is fallen ! is fallen ! that great city ! because she made all nations
9 drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in
10 his forehead, or in his hand, ¹ the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the
11 presence of the Lamb. And the smoke of their torment ascendeth up for ever and ever : and they have no rest day nor night, who worship the beast and his image, and whosoever
12 receiveth the mark of his name. Here is the patience of the saints : here *are* they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven, say-
13 ing unto me, Write, Blessed *are* the dead which die in the Lord from henceforth, (Yea, saith the spirit,) that they may rest from their labours; and their works do follow them.
14 And I looked, and behold, a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a
15 golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap : for the time is come for thee to reap; for the harvest of the earth is
16 ripe. And he that sat on the cloud thrust in his sickle on the
17 earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp
18 sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes
19 are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the
20 great wine-press of the wrath of God. And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse-bridles, by the space of a thousand and six hundred furlongs.
21 AND I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled
2 up the wrath of God. And I saw as it were a sea of glass mingled with fire : and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps
3 of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying ; ‘ Great and marvellous *are*

ful disciples of Christ, now in heaven. Preparation for the seven last plagues. XVI. The kingdom of the beast shaken, —vials of divine wrath poured out by seven angels: (i. e. the

‘thy works, Lord God Almighty! just and true, *are* thy ways
 ‘thou King of saints; who shall not fear thee, O Lord, and glo- 4
 ‘rify thy name? for *thou* only art holy: for all nations shall
 ‘come and worship before thee; for thy judgments are made
 ‘manifest.’ And after that I looked, and behold, the temple 5
 of the tabernacle of the testimony in heaven was opened; and 6
 the seven angels came out of the temple, having the seven
 plagues, clothed in pure and white linen, and having their
 breasts girded with golden girdles. And one of the four beasts 7
 gave unto the seven angels seven golden vials full of the wrath
 of God, who liveth for ever and ever. And the temple was 8
 filled with smoke from the glory of God, and from his power;
 and no man was able to enter into the temple, till the seven
 plagues of the seven angels were fulfilled.

AND I heard a great voice out of the temple, saying to the 16
 seven angels, Go your ways, and pour out the vials of the
 wrath of God upon the earth. And the first went, and pour- 2
 ed out his vial upon the earth: and there fell a noisome and
 grievous sore upon the men which had the mark of the beast,
 and *upon* them which worshipped his image. And the 3
 second angel poured out his vial upon the sea; and it became
 as the blood of a dead *man*: and every living soul died in the 4
 sea. And the third angel poured out his vial upon the 5
 rivers and fountains of waters: and they became blood. And
 I heard the angel of the waters say, Thou art righteous, O 6
 Lord, which art, and wast, and shalt be, because thou hast judg-
 ed thus: for they have shed the blood of saints and prophets, 7
 and thou hast given them blood to drink; for they are worthy.
 And I heard another out of the altar say Even so, Lord God 8
 Almighty, true and righteous *are* thy judgments. And
 the fourth angel poured out his vial upon the sun; and power 9
 was given unto him to scorch men with fire. And men were
 scorched with great heat, and blasphemed the name of God,
 which hath power over these plagues: and they repented not 10
 to give him glory. And the fifth angel poured out his
 vial upon the seat of the beast; and his kingdom was full of 11
 darkness; and they gnawed their tongues for pain, and blas-
 phemed the God of heaven, because of their pains and their 12
 sores, and repented not of their deeds. And the sixth
 angel poured out his vial upon the great river Euphrates; and 13
 the water thereof was dried up, that the way of the kings of
 the east might be prepared. And I saw three unclean spirits 14
 like frogs come out of the mouth of the dragon, and out of the
 mouth of the beast, and out of the mouth of the false prophet.
 For they are the spirits of devils, working miracles, *which* go
 forth unto the kings of the earth, and of the whole world, to

impious and idolatrous, as the Egyptians of old, are heavily chastised.) Yet they do not repent. XVII. Rome, patron of idolatry, (any kind of defection from God,) described as

- gather them to the battle of that great day of God Almighty.
- 15 —Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his
- 16 shame.—And he gathered them together into a place called in
- 17 the Hebrew tongue Armageddon. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It
- 18 is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great.
- 19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, *every* stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.
- 21
- 22 And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have
- 23 been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet-colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS
- 24 AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the
- 25 seven heads, and ten horns. The beast that thou sawest, was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, (whose names were not written in the book of life from the foundation of the world,) when they behold the beast that was, and is not, and yet is. And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the
- 26 woman sitteth; and there are seven kings. Five are fallen,

sitting on a beast. Her crimes and cruelty to the disciples of Christ. Her destruction predicted. XVIII. Ruin denounced upon this Great Babylon. The pious commanded to de-

and one is, *and* the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, 11
and is not, even he is the eighth, and is of the seven, and goeth into perdition. And the ten horns which thou sawest, are 12
ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, 13
and shall give their power and strength unto the beast. These 14
shall make war with the Lamb, and the Lamb shall overcome them:—for he is Lord of lords, and King of kings;—and they that are with him *are* called, and chosen, and faithful. And 15
he saith unto me, The water which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest upon the beast, 16
these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For 17
God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. And the woman which thou sawest is that 18
great city, which reigneth over the kings of the earth.

AND after these things I saw another angel come down from 18
heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying; 2
Babylon the great is fallen! is fallen! and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird: for all nations have drunk of the 3
wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

And I heard another voice from heaven, saying, Come out 4
of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached 5
unto heaven, and God hath remembered her iniquities.—Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, 6
fill to her double. How much she hath glorified herself, and 7
lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one 8
day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. And the kings of the earth, who have committed forni- 9
cation and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, 10
standing afar off for the fear of her torment, saying, Alas, 11
alas! that great city Babylon! that mighty city! for in one hour is thy judgment come! And the merchants of the earth 11

sert her. Her punishment. Those who were enriched by her lament her fall, but the servants of God rejoice. XIX. 1—10. (Interlude of heavenly praise.) Rewards of the faithful fol-

shall weep and mourn over her; for no man buyeth their merchandise any more: the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. The merchants of these things which were made rich by her, shall stand afar off, for the fear of her torment, weeping and wailing, and saying, Alas, alas! that great city, that was clothed in fine linen, and purple, and decked with gold, and scarlet, and precious stones, and pearls! For in one hour so great riches is come to nought. And every ship-master, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying, What city is like unto this great city! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas! that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate. Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her. And a mighty angel took up a stone like a great mill-stone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a mill-stone shall be heard no more at all in thee; and the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

19 And after these things I heard a great voice of much people in heaven, saying, Alleluia! Salvation, and glory, and honour, and power, unto the Lord our God: for true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia! And her smoke rose up for ever and ever. And the

lowers of Christ. XIX—XX. 10. The triumph of Christ over all opposition on earth. The beast and false prophet (xiii.) are both cast into hell. The devil (all opposers) chained.

four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia! And a voice came out of the throne, saying, Praise our God, 5
 all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as 6
 the voice of many waters, and as the voice of mighty thunders, saying, Alleluia! for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the 7
 marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in 8
 fine linen, clean and white. (For the fine linen is the righteousness of saints.) And he saith unto me, Write, Blessed are 9
 they which are called unto the marriage-supper of the Lamb. And he saith unto me, These are the true sayings of God. And I fell at his feet to worship him. And he said unto me, 10
 See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God. (For the testimony of Jesus is the spirit of prophecy.)

And I saw heaven opened: and behold, a white horse; and 11
 he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war: his eyes *were* as a 12
 flame of fire, and on his head *were* many crowns, and he had a name written that no man knew, but he himself, and he *was* 13
 clothed with a vesture dipped in blood, and his name is called The Word of God. And the armies *which were* in heaven fol- 14
 lowed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it 15
 he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on *his* vesture and on 16
 his thigh a name written, KING OF KINGS, AND LORD OF LORDS. And I saw an angel standing in the sun; 17
 and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come, and gather yourselves together unto the supper of the great God, that ye may eat the flesh 18
 of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And 19
 I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and 20
 with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And 21
 the remnant were slain with the sword of him that sat upon the

REVELATION.

The church prosperous for a thousand years. This series of years fulfilled, Gog and Magog (enemies) rebel, and are conquered. The devil and the beast cast into hell for eternity. (XX. 11.—XXII. 5. The church having triumphed, the restitution of all things, and the eternal happiness of the pious commences. Comp. 2. Pet. iii. Rom. vii 18—39.) XX. 11—15. The dead quickened and judged. 1. Cor. xv. 21, 22.

horse, which sword proceeded out of his mouth: and all the
 20 fowls were filled with their flesh. And I saw an angel come
 down from heaven, having the key of the bottomless pit and a
 2 great chain in his hand. And he laid hold on the dragon, that
 old serpent, which is the Devil, and Satan, and bound him a
 3 thousand years, ' and cast him into the bottomless pit, and
 shut him up, and set a seal upon him, that he should deceive
 the nations no more, till the thousand years should be fulfill-
 4 ed; and after that he must be loosed a little season. And
 I saw thrones, and they sat upon them, and judgment was
 given unto them: and I saw the souls of them that were be-
 headed for the witness of Jesus, and for the word of God, and
 which had not worshipped the beast, neither his image, neither
 had received *his* mark upon their foreheads, or in their hands;
 5 and they lived and reigned with Christ a thousand years. But
 the rest of the dead lived not again until the thousand years
 6 were finished. This is the first resurrection. ' Blessed and
 holy is he that hath part in the first resurrection: on such the
 second death hath no power, but they shall be priests of God
 and of Christ, and shall reign with him a thousand years.
 7 And when the thousand years are expired, Satan shall be
 8 loosed out of his prison, ' and shall go out to deceive the na-
 tions which are in the four quarters of the earth, Gog and Ma-
 gog, to gather them together to battle: the number of whom is
 9 as the sand of the sea. And they went up on the breadth of
 the earth, and compassed the camp of the saints about, and the
 beloved city: and fire came down from God out of heaven,
 10 and devoured them: and the devil that deceived them was
 cast into the lake of fire and brimstone, where the beast and
 the false prophet are, and shall be tormented day and night
 for ever and ever.

11 **AND** I saw a great white throne, and him that sat on it,
 from whose face the earth and the heaven fled away; and
 12 there was found no place for them. And I saw the dead,
 small and great, stand before God; and the books were open-
 ed: and another book was opened, which is *the book of life*:
 and the dead were judged out of those things which were
 13 written in the books, according to their works. And the sea
 gave up the dead which were in it; and death and hell de-
 livered up the dead which were in them: and they were judg-
 14 ed every man according to their works: and death and hell

DEATH and HELL (*every evil*) destroyed. XXI—XXII. 5.

were cast into the lake of fire. 'This is the second death.' And 15
whosoever was not found written in the book of life was cast
into the lake of fire.

AND I saw a new heaven and a new earth: for the first hea- 21
ven and the first earth were passed away; and there was no
more sea. And I John saw the holy city, new Jerusalem, com- 2
ing down from God out of heaven, prepared as a bride adorned
for her husband. And I heard a great voice out of heaven, 3
saying, Behold, the tabernacle of God *is* with men, and he will
dwell with them, and they shall be his people, and God him-
self shall be with them, *and be* their God. And God shall 4
wipe away all tears from their eyes; and there shall be no more
death, neither sorrow, nor crying, neither shall there be any
more pain: for the former things are passed away. And he 5
that sat upon the throne said, Behold, I make all things new.
And he said unto me, Write: for these words are true and
faithful. ' And he said unto me, It is done. I am Alpha and 6
Omega, the beginning and the end. I will give unto him that
is athirst of the fountain of the water of life freely. He that 7
overcometh shall inherit all things; and I will be his God, and
he shall be my son. But the fearful, and unbelieving, and the 8
abominable, and murderers, and whoremongers, and sorcer-
ers, and idolaters, and all liars, shall have their part in the
lake which burneth with fire and brimstone: which is the se-
cond death. And there came unto me one of the seven 9
angels, which had the seven vials full of the seven last plagues,
and talked with me, saying, Come hither, I will show thee
the bride, the Lamb's wife. And he carried me away in the 10
spirit to a great and high mountain, and showed me that great
city, the holy Jerusalem, descending out of heaven from God,
' having the glory of God: and her light *was* like unto a stone 11
most precious, even like a jasper-stone, clear as crystal; and 12
had a wall great and high, *and* had twelve gates, and at the
gates twelve angels, and names written thereon, which are *the*
names of the twelve tribes of the children of Israel. On the 13
east, three gates; on the north, three gates; on the south, three
gates; and on the west, three gates. And the wall of the city 14
had twelve foundations, and in them the names of the twelve
apostles of the Lamb. And he that talked with me, had a gol- 15
den reed to measure the city, and the gates thereof, and the
wall thereof. And the city lieth four-square, and the length 16
is as large as the breadth: and he measured the city with the
reed, twelve thousand furlongs. The length, and the breadth,
and the height of it are equal. And he measured the wall 17
thereof, a hundred *and* forty *and* four cubits, *according to* the
measure of a man, that is, of the angel. And the building of 18
the wall of it was *of* jasper: and the city *was* pure gold, like
unto clear glass. And the foundations of the wall of the city 19

The new heavens and new earth. The eternal felicity of the

were garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire; the third, a chalcidony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth, the twelfth, an amethyst. And the twelve gates *were* twelve pearls; every several gate *was* of one pearl. And the street of the city *was* pure gold, as it *were* transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie; but they which are written in the Lamb's book of life. And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name *shall be* in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign for ever and ever.

AND he said unto me, These sayings *are* faithful and true. And the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done. Behold, I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book. And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See *thou do it* not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. And he saith unto me, Seal not the sayings of the prophecy of this book; for the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous let him be righteous still; and he that is holy, let him be holy still. And behold, I come quickly; and my reward *is* with me, to give

pious, and eternal misery of the wicked. The splendour and glory of the New-Jerusalem. XXII. 6—21. Conclusion.

every man according as his work shall be. I am Alpha and 13
Omega, the beginning and the end, the first and the last.

Blessed are they that do his commandments, that they may 14
have right to the tree of life, and may enter in through the
gates into the city. For without are dogs, and sorcerers, and 15
whoremongers, and murderers, and idolaters, and whosoever
loveth and maketh a lie.

I Jesus have sent mine angel 16
to testify unto you these things in the churches. I am the root
and the offspring of David, *and* the bright and morning-star.

And the Spirit and the bride say, Come. And let him that 17
heareth say, Come. And let him that is athirst come. And
whosoever will, let him take the water of life freely.

FOR I testify unto every man that heareth the words of the 18
prophecy of this book, If any man shall add unto these things,
God shall add unto him the plagues that are written in this
book; and if any man shall take away from the words of the 19
book of this prophecy, God shall take away his part out of the
book of life, and out of the holy city, and *from* the things which
are written in this book.

He which testifieth these things 20
saith, Surely I come quickly. Amen: Even so, come, Lord
Jesus.

THE grace of our Lord Jesus Christ *be* with you all. Amen. 21

THE END.



NOTES.

* PAGES 35, 72, 187, 235, 261, & 282; Mat. xx. 23.; Mar. x. 40.; Acts vii. 59.; Rom. viii. 33, 34.; 1 Cor. xv. 45.; Eph. i. 13. In these places brackets are used to inclose certain words, which, as they are in italics, every one knows are not in the original. The present method has been adopted, to desire the reader to pass them over, *because they suggest ideas contrary to the true sense.*

* Pages 47 and 80.; Mat. xxvi. 45.; in connexion with Mark xiv. 41 (compare Lu. xxii. 46, 47.) The context favours the opinion that these verses should be read interrogatively—thus: “*Are ye even yet asleep, and taking your rest?*”

* Pages 233, 239.; Rom. vii. 7. xi. 27.; are examples of a method of quotation, common with those who refer to a thing well known, namely, mentioning only the beginning of a verse, and leaving the rest to be supplied by the hearer, or reader. (See Horne’s *Introd. &c.* Vol. 2d. p. 434.) We are therefore to understand the apostle as quoting the whole of the 10th commandment, &c. See Index of quotation below. l. c.

* Page 249.; i. Cor. vi. 4. This is more properly read interrogatively. “If then, &c. do ye set them to judge, who are least esteemed in the church? I mention it to your shame!”

* Page 277.; Gal. ii. 14—21. Some suppose that Paul’s address to Peter ends with the 14th verse. But as there is no intimation given of a change, it is preferable to consider it as continuing to the 21st verse, inclusive.

* Page 295.; Colos. ii. 21. The words “*touch not, taste not, handle not,*” are examples of these ordinances or dogmas, and are thus quoted by the apostle. Some think that the words immediately following; “*which are all to perish with the using;*” should be viewed in the same light, and coupled with ver. 21.

Page 305 ; i. Tim. iii. 16. The sentence, “*Pillar and ground of the truth,*” is frequently, but improperly, connected with what precedes. By an easy transposition of *two words* the text would be much amended; thus: “The pillar and ground of the truth, “and without controversy the great mystery of godliness is, “God was,” &c. Perhaps the punctuation adopted at present will suggest to the reader the same idea

* Page. 344.; i. John ii. 23. The second clause of this verse is, in our English Testament, inclosed *in brackets* and printed

in *italics*. This is an instance of the conscientious care of our translators, for the words were not *then* ascertained to be genuine. But they are now so universally acknowledged, that we should not hesitate to lay aside those marks, by which the translators intimated their indecision respecting their authority. In this Edition, therefore, the words are without brackets, and in Roman letters.

To some the following remarks may be useful.

Two dashes, one corresponding with the other, are placed before and after a sentence, to show that it is to be separated from what precedes and what follows; the preceding and following sentences being intimately connected, and to be read together, as though the intermediate sentence were not written at all. Mat. xxvii. 9. Mar. i. 2, 3. Luke xix. 25. John x. 18. xvii. 12. Acts v. 12—15. x. 41. xiii. 24. xv. 18. Rom. ii. 12—16. 2. Cor. ii. 9—11. iii. 14—18. x. 10. Gal. ii. 6. Eph. i. 13. ii. 2—5. iv. 7—10. Phil. i. 4. 2 Thess. ii. 2. 7—9. 1 Tim. i. 5—18. Heb. i. 3. v. 7. vii. 1—13. xii. 21. (where a parenthesis of this sort is inserted in a parenthesis) i. Pet. ii. 7. ii. Pet. ii. 12. Rev. xvi. 15. xxii. 14. &c.

Two periods are placed after a word when any thing is to be supplied. John vi. 62. Acts xxiii. 9. 2 Cor. xii. 16. 2 Thess. ii. 4. And *three* or more points are sometimes used to intimate that the narrative or discourse is suddenly broken off. Acts vii. 53. x. 43. xvii. 31. xxiii. 1. 9. Rom. vii. 7. &c.

Besides the texts enumerated above, and those in which perspicuity is gained by the use of parentheses, &c. the punctuation somewhat alters the sense, in the following places Rom. i. 9. ix. 5. Eph. vi. 6. Col. i. 21. 1 Thess. ii. 7. 2 Thess. i. 8. 1 Tim. i. 11. iv. 1.

Some others might be mentioned, but they are so apparent as scarcely to need observation, Mark xiv. 37. John i. 14—16, making the 15th verse only to be uttered by John the Baptist. Acts i. 18, 19.

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4. li, 6.) v. 13. Ps. cx, 1. II, 6. Ps. viii, 5. Ps. cxliv, 3. v. 12. Ps. xxii, 23 v. 13. Es. viii, 17, 18. III, 2. (Num. xii, 7.) v. 7-11. 14, 15. Ps. xcv, 7. Hos. xiii, 14. v. 17. Num. xiv, 35, 36. IV, 3. Ps. xcv, 11. v. 4. Gen. ii, 2. v. 7. Ps. xcv, 7. V, 4. (1 Par. xxiii, 13.) v. 5. Ps. ii, 7. v. 6. Ps. cx, 4. VI, 14. Gen. xxii, 16. VII, 1. Gen. xiv, 18. v. 17 & 21. Ps. cx, 4. VIII, 5. Ex. xxv, 40. v. 8-12 Jer. xxxi, 31. IX, 2 (Ex. xxv, xxvi, 36. xl, 3.) v. 13. Lev. xvi, 14. v. 14. Num. xiv, 36. v. 20. Ex. xxiv, 8. X, 5. Ps. xl, 7. v. 12, 13. (Ps. cx, 1.) v. 16, 17. Jer xxxi, 33. v. 27. (Es. lxiv, 1.) v. 28. (Deut. xvii, 6.) v. 30. Deut. xxxii, 35. v. 37, 38. Hab. ii, 3, 4. (Es. xxvi, 20.) XI, 3. Gen. i, 1. v. 4. Gen. iv, 4. v. 5. Gen. v, 24. v. 7. Gen. vi. 8-14. v. 8. Gen. xii, 1-4. v. 13. Gen. xlvii, 9. Ps. xxxix, 13. v. 14. Hos. xiv, 2. v. 17. Gen. xxii, 1. v. 18. Gen. xxi, 12. v. 20. Gen. xxvii, 28. v. 21, Gen. xlviii, 16. xlvii, 31. v. 22. Gen. i, 24. v. 23. Ex. ii, 2. v. 28. Ex. xii, 11-18. v. 29. Ex. xiv, 22. v. 30. Jos. vi, 20. v. 31. Jos. ii, 1. vi, 17-23. v. 32. Judg. vi, 4. xv, 11. & 1 Sam. vii, 2 Sam. ii. v. 33. 2 Sam. viii, Jud. xiv, Dan. vi. v. 34. Dan. iii, v. 35. 2 Kings iv, 20. (2 Macc. vi, & vii.) XII, 5-6. Prov. iii, 11-12. v. 9. (Num. xxvii, 16.) v. 12-13. (Es. xxxv, 3. Prov. iv, 26.) v. 15. (Deut. xxix, 18.) v. 16. Gen. xxv, 31. v. 18. Ex. xix, 16. v. 20. Ex. xix, 12. v. 21. Deut. ix, 19. v. 26. Hagg. ii, 6. v. 29. (Deut. iv, 24.) XIII, 5. Jos. i, 5. v. 6. Ps. cxviii, 6. v. 11. Lev. iv, 12-21. xvi, 27. Num. xix, 3. v. 14. Mich. ii, 10.

JAMES I, 19. (Prov. xvii, 27.) II, 1. (Lev. xix, 15. Prov. xxiv, 23.) v. 8. Lev. xix, 18. v. 11. Ex. xx, 13, 14. v. 21. Gen. xxii, 9. v. 23. Gen. xv, 6. (Es. xli. 8. 2 Paral. xx, 7.) v. 25. Jos. ii, 1. vi, 17-23. IV, 5. (Num. xi, 29. Prov. xxi, 10-26. Eccle. s iv, 4. cet. others. Gal. v, 17. xix, 24.) v. 6. Prov. iii, 34. V, 3. (Prov. xvi, 27.) v. 11. (Job i, 21, 22. xlii.) v. 17, 18. (1 Kings xvii, 1. xviii, 41.)

1 PETER, I, 16. Lev. xi, 44. v. 24, 25. Es. xl, 6. II, 3. (Ps. xxxiv, 9.) v. 4. (Ps. cxviii, 22.) v. 6. Es. xxviii, 16. v. 7. (Ps. cxviii, 22.) v. 9. (Ex. xix, 5, 6. Es. xliii, 20, 21.) v. 10. Hos. ii, 23. v. 17. (Prov. xxiv, 21.) v. 22. (Es. liii, 4. 6. 7. 9.) III. 6. Gen. xviii, 12. v. 10-12. Ps. xxxiv, 13. v. 14, 15. (Es. viii, 12.) v. 20. Gen. vi, 3-12. IV, 8. Prov. x, 12. cf. xvii, 9. v. 18. Prov. xi, 31. V, 5. Prov. iii, 34. v. 7. (Ps. lv, 23.)

2 PETER, II, 5. Gen. vii, 23. & viii. v. 6. Gen. xix. v. 15, 16. Num. xxii. v. 22. Prov. xxvi, 11. III, 4. Ez. xii. 21. v. 5, 6. Gen. i, 1. 2. 6. vii, 21. v. 8. Ps. xc, 4. v. 10. (Ps. cii, 26, 27.) v. 13. (Es. lxxv, 17. lxxvi, 22.)

1 JOHN, I, 8. (Prov. xx, 9.) III, 5. (Es. liii, 4.) v. 12. Gen. iv, 8.

JUD. v. 5. Num. xiv, 35. v. 7. Gen. xix. v. 11. Gen. iv, 8. Num. xxii, & xvi, 1-31.

REV. I, 6. Ex. xix, 6. v. 7. Zach. xii, 10-24. v. 14, 15. Dan. x, 5, 6. vii, 9. Ez. i, 27. viii, 2. II, 14. Num. xxv, 2. xxxi, 16. v. 20. (1 Kings xvi, 31. xxxi, 23. 2 Kings ix, 33.) v. 26, 27. Ps.

ii, 18, 9. III, 7. Es. xxii, 22 (Job. xii, 14.) v. 9. Es. xlv, 14. v. 19. Prov. iii, 11, 12. IV, V, Ez. i, & ii. Es. 6. IV, 6. Ez. i, & 10. V, 11. Dan. vii, 10. VI, 8. Ez. xiv, 21. v. 12. Es. xxiv, 18-23. xxxiv, 4. v. 14. Ps. cii, 27. Es. xxxiv, 4. v. 15, 16. Hos. x, 8. Es. ii, 10. 19-21. VII, 3. Ez. ix, 4. VIII, 3 (Lev. x, 1. xvi, 12.) IX, 3. Joel i, 6. ii, 4. v. 14. (Dan. x, 13-20.) v. 20. Ps. cxv, 4. Ps. cxxxv, 15. X, 2. Ez. ii, 9, 10. v. 3. Jer. xxv, 30. v. 4. Dan. viii, 26. xii, 4. 7. 9. v. 9-11. Ez. ii, 8. iii, 4. XI, 4. Zach. iv, 2, 3. 11. 14. v. 5. (2 Kings i, 9-12.) v. 6. 1 Kings xvii, 1. Ex. xvii, 19, 20. v. 7. Dan. vii, 7, 8. v. 10. Esth. ix, 22. v. 15. Dan. ii, 44. vii, 27. Ps. ii, 2. XII, 1. Mich. iv, 9, 10. v, 2. Gen. xxxvii, 9, 10. v. 5. Ps. ii, 9. v. 7. Dan. x, 13-21. xi, 1. xii, 1. v. 14. Dan. vii, 25. xii, 7. XIII, 1. Dan. vii, 3. v. 10. (Gen. ix, 6.) v. 14. (Dan. iii.) XIV, 8. Es. xxi, 9. Jer. li, 8. Dan. iv, 27. v. 10. Ps. lxxv, 9. Es. li, 22. Jer. xxv, 15. v. 14. Dan. vii, 13. (Es. xix, 1.) v. 15. Joel. iii, 18. v. 19, 20. Es. lxiii, Lam. i, 15. XV, 3. Ex. xv, 1. v. 4. (Jer. x, 7.) v. 8. Ex. xl, 35. 1 Kings viii, 11. Es. vi, 4. XVI, 2. Ex. ix, 8-12. vii, 10. v. 12. Es. xi, 15, 16. XVII, 1. Jer. li, 13. v. 8. Es. xxi, 1. v. 4. Jer. li, 7. v. 12. Dan. vii, 20-24. v. 15. Es. viii, 7. Jer. xlvii, 2. XVIII, 2. Es. xxi, 1-10. Jer. li. Es. xiii, & xiv, xxiv, 11-13. Jer. l, 3. 39, 40. v. 3. Jer. li, 7. Nah. iii, 4. v. 4. Es. xlviii, 20. lii, 11. Jer. l, 8. li, 6-45. v. 6. Jer. l, 15-29. Ps. cxxxvii, 8. v. 7, 8. Es. xlvii, 7-9. Jer. l, 31. v. 11. Ez. xxvii. Es. xxiii. v. 18. Es. xxxiv, 10. v. 20. Es. xlv, 23. xlix, 13. Jer. li, 48. (Dan. iv, 14.) v. 21. Jer. li, 63, 64. v. 22. Es. xxiv, 8. Jer. vii, 34. xxv, 10. v. 23. Es. xxiii, 8. XIX, 2. Deut. xxxii, 43. v. 3. Es. xxxiv, 10. v. 4. Ps. cvi, 48. v. 6. Ps. ii, 2. Dan. ii, 44. vii, 27. v. 13. Es. lxiii, 1. v. 15. Ps. ii, 9. Es. lxiii, 3. Lam. i, 15. v. 17, 18. Es. xxxiv. 6. Ez. xxxix, 17-20. v. 20. Es. xxx, 33. Dan. vii, 11-26. XX, 4. Dan. vii, 9. 22. 27. v. 7. Ez. xxxix, 2. v. 8, 9. Ez. xxxviii, & xxxix. v. 11, 12. Dan. vii, 9, 10. (cf. Dan. xii, 1, 2. Ez. xxxvii, Es. xxvi, 19, 20.) XXI, 1. Es. lxv, 17. lxvi, 22. v. 2. Ez. xl, & xlviii. v. 3. Ez. xxxvii, 27. v. 4. Es. xxxv. 10. v. 5. Es. xliii, 19. v. 10. Ez. xl, 2. v. 11. Ez. xlviii, 31. v. 15. Ez. xl, 3. v. 19. Es. liv, 11, 12. (Ex. xxviii, 17.) v. 23. Es. lx, 19. Ez. xlviii. 35. v. 24, 25. Es. lx. 3. xi, 20. XXII, 1. Ez. xlvii, 1-12. Zach. xiv, 8. v. 3. Zach. xiv, 11. v. 5. vid. xxi, 23. v. 10. Dan. viii, 26. xii, 4. v. 16. Es. xi, 1-10. v. 17. Es. lv, 1. v. 19. Deut. iv, 2. xii, 32.

OUTLINE
OF
A Harmony of the Gospels.

FROM TOWNSHEND'S CHRON. ARRANGEMENT, &c.

PART FIRST.

Comprising a period of about 31 years, being the Evangelical History previous to Christ's public ministry. B. C. 6.—A. D. 26.

- I. General Preface. Mark i. 1. Luke i. 1—4.
 - II. John's Preface. The divinity, humanity, and office of Christ. John i. 1—18.
 - III. Birth of John announced. Luke i. 5—25.
 - IV. The salutation of Mary. Luke i. 26—38.
 - V. Interview between Mary and Elisabeth. Luke i. 39—56.
 - VI. John the Baptist born. Luke i. 57—79.
 - VII. An angel appears to Joseph at Nazareth. Mat. i. 18—26.
 - VIII. Jesus born at Bethlehem. (Before vulgar Æra 3 years.) Luke ii. 1—17. (Mat. i. 25.)
 - IX. The genealogy of Christ. Mat. i. 1—17. Luke iii. 23—38.
 - X. An angel appears to the shepherds near Bethlehem. Luke ii. 8—20.
 - XI. The circumcision of Jesus. Luke ii. 21. (Mat. i. 25.)
 - XII. Presentation of Christ in the temple. Luke ii. 22—38.
 - XIII. Offering of the Magi. Flight into Egypt. Herod's cruelty. Jesus' return. Mat. ii. 1—23 (Luke ii. 39.)
 - XIV. History of Jesus when twelve years old. (A. C. 12. A. D. 7.) Luke ii. 40—52.
 - XV. Commencement of the ministry of John the Baptist. Mat. iii. 1—12. Mar. i. 2—8. Luke (i. 80.) iii. 1—16.
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PART SECOND.

From Christ's baptism to his entrance on his more public ministry after the imprisonment of John.

- I. Jesus baptized. (A. D. 26.) Mat. iii. 13—17. Mar. i. 9 11. Luke iii. 21—23.

- II. Temptation of Christ. Mat. iv. 1—11. Mar. i. 12, 13. Lu. iv. 1—13.
- III. Testimony of John the Baptist to Jesus, and its effects. John i. 19—51.
- IV. Marriage feast at Cana in Galilee. (A. D. 27.) John ii. 1—11.
- V. Christ goes to Capernaum, and continues there some short time. John ii. 12.
- VI. The buyers and sellers driven from the temple. John ii. 13—25.
- VII. Conversation of Christ with Nicodemus. John iii. 1—21.
- VIII. John's last testimony to Jesus. John iii. 22—36. (Lu. iii. 18.)
- IX. Imprisonment of John in the fortress Machærus. Mat. xiv. 3—5. Mar. vi. 17—20. Luke iii. 19.

PART THIRD.

From the commencement of Christ's more public ministry to the mission of the Twelve Apostles.

- I. General introduction to this part of the History. Mat. iv. 12—17. Mar. i. 14, 15. Lu. iv. 14, 15.
- II. Christ's conversation with a woman of Samaria. John iv. 1—42.
- III. Second miracle in Cana of Galilee. John iv. 43—54.
- IV. First public preaching of Christ at Nazareth. Lu. iv. 15—30.
- V. Christ's journey at Capernaum. Lu. iv. 31, 32.
- VI. The call of Simon and Andrew, &c. and of the miracle which preceded it. Mat. iv. 18—22. Mar. i. 16—20. Lu. v. 1—11.
- VII. Jesus in the Synagogue at Capernaum heals a Demoniac. Mar. i. 21—28. Lu. iv. 31—37.
- VIII. Peter's Mother-in-law cured of a Fever. Mat. viii. 14, 15. Mark i. 29—31. Lu. iv. 38, 39.
- IX. Christ teaches and performs miracles, and cures throughout Galilee. Mat. iv. 23—25. viii. 16, 17. Mark i. 32—39. Lu. iv. 40, to the end.
- X. Christ cures a leper. Mat. viii. 2—4. Mark i. 40, to the end. Luke v. 12—16.
- XI. The Paralytic cured, and the power of Christ to forgive Sins asserted. Mark ii. 1—12. Luke v. 17—26.
- XII. The calling of Matthew. Mat. ix. 9. Mark ii. 13, 14. Luke v. 27, 28.
- XIII. The infirm Man healed at the Pool of Bethesda. John v. 1—15.
- XIV. Christ vindicates the Miracle, and asserts the Dignity of his Office. John v. 16, to the end.

- XV. Christ defends his Disciples for plucking the Ears of Corn on the Sabbath-Day. Mark ii, 23—28. Luke vi, 1—5.
- XVI. Christ heals the withered Hand. Mat. xii, 9—14. Mark iii, 1—6. Luke vi, 6—11.
- XVII. Christ is followed by great Multitudes, whose Diseases he heals. Mat. xii, 5—21. Mark iii, 7—12.
- XVIII. Preparation for the Sermon on the Mount—Election of the Twelve Apostles. Mark iii, 13—19. Luke vi, 12—19.
- XIX. The Sermon on the Mount. Mat. v, vi, vii, & viii, 1. Luke vi, 20, to the end.
- XX. The Centurion's Servant healed. Mat. viii, 5—13. Luke vii, 1—10.
- XXI. The Widow of Nain's Son is raised to life. Luke vii, 11—18.
- XXII. Message from John, who was still in prison, to Christ. Mat. xi, 2—6. Luke vii, 18—23.
- XXIII. Christ's Testimony concerning John. Mat. xi, 7—15. Luke vii, 24—30.
- XXIV. Christ reproaches the Jews for their Impenitence and Insensibility. Mat. xi, 16—27. Luke vii, 31—35.
- XXV. Christ invites all to come to him. Mat. xi, 25, to the end.
- XXVI. Christ forgives the Sins of a female Penitent, at the House of a Pharisee. Luke vii, 36, to the end.
- XXVII. Christ preaches again throughout Galilee. Luke viii, 1—3.
- XXVIII. Christ cures a Demoniac—Conduct of the Scribes and Pharisees. Mat. xii, 22—45. Mark iii, 19—30. Luke xi, 14—26.
- XXIX. Christ declares his faithful Disciples to be his real kindred. Mat. xii, 46, to the end. Mark iii, 31, to the end. Luke viii, 19—21.
- XXX. Parable of the Sower. Mat. xiii, 1—9. Mark iv, 1—9. Luke viii, 4—8.
- XXXI. Reasons for teaching by Parables. Mat. xiii, 10—17. Mark iv, 10—12. Luke viii, 9, 10.
- XXXII. Explanation of the Parable of the Sower. Mat. xiii, 18—23. Mark iv, 13—23. Luke viii, part of verse 9, and xi, 15.
- XXXIII. Christ directs his Hearers to practise what they hear. Mark iv, 24, 25. Luke viii, 18.
- XXXIV. Various Parables descriptive of Christ's Kingdom. Mat. xiii, 24—53. Mark iv, 26—34.
- XXXV. Christ crosses the Sea of Galilee, and calms the Tempest. Mat. viii, 18—27. Mark iv, 36, to the end. Luke viii, 22—25.

- XXXVI. Christ heals the Gadarene Demoniac. Mat. viii, 28, to the end. Mark v, 1—20. Luke viii, 26—~~30~~.
- XXXVII. Christ dines with Matthew. Mat. ix, 10—17. Mark ii, 15—22. Luke v, 29, to the end.
- XXXVIII. Jarius' Daughter is healed and the infirm Woman. Mat. ix, 1. and xviii, 26. Mark v, 21, to the end. Luke viii, 40, to the end.
- XXXIX. Christ restores two blind Men to Sight. Mat. ix, 27—1.
- XL. Christ casts out a dumb Spirit. Mat. ix, 32—34.
- XLI. Christ returns to Nazareth, and is again ill-treated there. Mat. xiii, 54—58. Mark vi, 1, to part of verse 6.
- XLII. Christ preaches again through Galilee. Mat. ix, 35—38. Mark vi, part of verse 6.

PART IV.

From the Mission of the Twelve Apostles to the Mission of the Seventy.

- I. Christ's Commission to the Twelve Apostles. Mat. x, and xi. Mark vi, 7—13. Luke ix, 1—6.
- II. Death of John the Baptist—Herod desires to see Christ. Mat. xiv, 1—12. Mark vi, 14—29. Luke ix, 7—9.
- III. The Twelve return, and Jesus retires with them to the Desert of Bethsaida. Mat. xiv, 13, 14. Mark vi, 30—34. Luke ix, 10, 11. John vi, 12.
- IV. Five thousand are fed miraculously. Mat. xiv, 15—21. Mark vi. 35—44. Luke ix, 12—17. John vi, 3—14.
- V. Christ sends the multitude away, and prays alone. Mat. xiv, 22, 23. Mark vi, 45, 46. John vi, 15.
- VI. Christ walks on the Sea to his Disciples, who are overtaken by a Storm. Mat. xiv, 24—33. Mark vi. 47—53. John vi, 16—21.
- VII. Christ heals many People. Mat. xiv, 34—36. Mark vi, 53—56.
- VIII. Christ teaches in the Synagogue of Capernaum. John vi, 22, to the end. vii, 1.
- IX. Christ converses with the Scribes and Pharisees on the Jewish Traditions. Mat. xv, 1—20. Mark vii, 1—23.
- X. Christ heals the Daughter of the Canaanite, or Syrophenician Woman. Mat. xv, 21—28. Mark vii, 24—30.
- XI. Christ goes through Decapolis, healing and teaching. Mat. xv, 29—31. Mark vii, 31, to the end.

- XII. Four thousand men are fed miraculously. Mat. xv, 32, to the end. Mark viii, 1—9.
- XIII. The Pharisees require other Signs—Christ charges them with Hypocrisy. Mat. xvi, 1—12. Mark viii, 11, and part of 22.
- XIV. Christ heals a blind man at Bethsaida. Mark viii, 22—26.
- XV. Peter confesses Christ to be the Messiah. Mat. xvi, 13—20. Mark viii, 27—30. Luke ix, 18—21.
- XVI. Christ astonishes the Disciples, by declaring the Necessity of his Death and Resurrection. Mat. xvi, 21—23. Mark viii, 31, to the end. ix, 1. Luke ix, 22—27.
- XVII. The Transfiguration of Christ. Mat. xvii, 1—13. Mark ix, 2—13. Luke ix, 28—36.
- XVIII. The Deaf and Dumb Spirit cast out. Mat. xvii, 14—21. Mark ix, 14—29. Luke ix, 37—42.
- XIX. Christ again foretells his Death and Resurrection. Mat. xvii, 22—28. Mark ix, 30—33. Luke ix, 43—46.
- XX. Christ works a miracle, to pay the Half-shekel for the Temple Service. Mat. xvii, 24—27. Mat. xviii, 1, to the end.
- XXI. The Disciples contend for Superiority. Mark ix, 33, to the end. Luke ix, 47—50.

PART V.

From the Mission of the Seventy Disciples, to the triumphant entry of Christ into Jerusalem, six Days before the Crucifixion.

- I. The mission of the Seventy. Luke x, 1—16.
- II. Christ goes up to the Feast of Tabernacles. Mat. xix, 1. Mark x, 1. John viii, 2—10.
- III. Agitation of the public mind at Jerusalem, concerning Christ. John vii, 11, to the end. viii, 1.
- IV. Conduct of Christ to the Adulteress and her Accusers. John viii, 2—11.
- V. Christ declares himself to be the Son of God. John viii, 12—20.
- VI. Christ declares the manner of his Death. John viii, 21, to the end.
- VII. The Seventy return with Joy. Luke x, 17—24.
- VIII. Christ directs the Lawyer how he may attain eternal life. Luke x, 25—28.
- IX. The Parable of the good Samaritan. Luke x, 29—37.
- X. Christ in the House of Martha. Luke x, 38, to the end.
- XI. Christ teaches his Disciples to pray. Luke xi, 1—13.
- XII. Christ reproves the Pharisees and Lawyers. Luke xi, 37, to the end.
- XIII. Christ cautions his Disciples against Hypocrisy. Luke xii, 1—12.

XIV. Christ refuses to act as a Judge. Luke xii, 13, 14.

XV. Christ cautions the multitude against Worldly-mindedness. Luke xii, 15-34.

XVI. Christ exhorts to Watchfulness, Fidelity, and Repentance. Luke xii, 35, to the end, and xiii, 1-9.

XVII. Christ cures an infirm Woman in the Synagogue. Luke xiii, 10-17.

XVIII. Christ begins his Journey towards Jerusalem, to be present at the Feast of the Dedication. Luke xiii, 22, and 18-21.

XIX. Christ restores to Sight a Blind Man, who is summoned before the Sanhedrim. John ix, 1-34.

XX. Christ declares that he is the true Shepherd. John ix, 35, to the end x, 1-21.

XXI. Christ publicly asserts his Divinity. John x, 22-38.

XXII. In consequence of the opposition of the Jews. Christ retires beyond Jordan. John x, 39, to the end.

XXIII. Christ, leaving the City, laments over Jerusalem. Luke xiii, 23, to the end.

XXIV. Christ dines with a Pharisee—Parable of the great Supper. Luke xiv, 1-24.

XXV. Christ's Disciples must forsake the World. Luke xiv, 25, to the end.

XXVI. Parables of the lost Sheep, and of the lost Piece of Silver. Luke xv, 1-10.

XXVII. Parable of the Prodigal Son. Luke xv, 11, to the end.

XXVIII. Parable of the unjust Steward. Luke xvi, 1-13.

XXIX. Christ reproves the Pharisees. Luke xvi, 14-17.

XXX. Christ answers the Question concerning Marriage and Divorce. Mat. xix, 3-12. Mark x, 2-12. Luke xvi, 18.

XXXI. Christ receives and blesses little children. Mat. xix, 3-15. Mark x, 13-17. Luke xviii, 15-17.

XXXII. Parable of the rich Man and Lazarus. Luke xvi, 19, to the end.

XXXIII. On Forgiveness of Injuries. Luke xvii, 1-10.

XXXIV. Christ journeys towards Jerusalem. Luk ix, 51, to the end xvii, 11.

XXXV. Christ heals ten Lepers. Luke xvii, 12-19.

XXXVI. Christ declares the lowliness of his Kingdom, and the sudden Destruction of Jerusalem. Luke xvii, 20, to the end.

XXXVII. Christ teacheth the true Nature of Prayer. Luke xviii, 1-8.

XXXVIII. Parable of the Pharisee and Publican. Luke xviii, 9-14.

XXXIX. From the Conduct of the young Ruler, Christ cau-

tions his Disciples on the Dangers of Wealth. Mat. xix, 16, to the end. Mark x, 17-31. Luke xviii, 18-30.

XL. Parable of the Labourers in the Vineyard. Mat. xx, 1-16.

XLI. Christ is informed of the sickness of Lazarus. John xi, 1-16.

XLII. Christ again predicts his Sufferings and Death. Mat. xx, 17-19. Mark x, 32-34. Luke xviii, 31-34.

XLIII. Ambition of the Sons of Zebedee. Mat. xx, 20-28. Mark x, 35-45.

XLIV. Two Blind Men healed at Jericho. Mat. xx, 29, to the end. Mark x, 46, to the end. Luke xviii, 35, to the end.

XLV. Conversion of Zaccheus, and the Parable of the Pounds. Luke xix, 1-28.

XLVI. The Resurrection of Lazarus. John xi, 17-46.

XLVII. The Sanhedrim assemble to deliberate concerning the Resurrection of Lazarus. John xi, 47, 48.

XLVIII. Caiaphas prophesies. John xi, 49-52.

XLIX. The Sanhedrim resolve to put Christ to death. John xi, 53.

L. Christ retires to Ephraim, or Ephrata. John xi, 54.

LI. State of the public Mind at Jerusalem, immediately preceding the last Passover, at which Christ attended. John xi, 55, to the end.

LII. Christ comes to Bethany, where he is anointed by Mary. Mat xxvi, 6-13. Mark xiv, 3-9. John xii, 1-11.

LIII. Christ prepares to enter Jerusalem. Mat. xxi, 1-7. Mark xi, 1-7. Luke xix, 29, and part of verse 35; John xii, 12-18.

PART VI.

From Christ's triumphant Entry into Jerusalem, to his Apprehension—Sunday, the fifth Day before the last Passover.

I. The People meet Christ with Hosannas—Christ approaches Jerusalem. Mat xxi, 8-10. Mark xviii, 8-10. Luke xix, 36-40. John xii, 19.

II. Christ's Lamentation over Jerusalem, and the Prophecy of its Destruction. Luke xix, 41-44.

III. Christ, on entering the City, casts the Buyers and Sellers out of the Temple. Mat. xxi, 12, 13. Mark xi, part of verse 11. 45, 46. Luke xix, 45, 46.

IV. Christ heals the Sick in the Temple, and reproves the Chief Priests. Mat. xxi, 14-16.

V. Some Greeks at Jerusalem desire to see Christ—The Bath Col is heard. John xii, 20-43.

- VI. Christ again declares the object of his Mission. John xii. 44, to the end.
- VII. Christ leaves the City in the Evening, and goes to Bethany. Mat. xxi. 17. Mark xi. 11.
- VIII. Monday—Fourth Day before the Passover—Christ, entering Jerusalem again, curses the barren Fig-tree. Mat. xi. 18, 19. Mark xi. 12-14.
- IX. Christ again casts the Buyers and Sellers out of the Temple. Mark xi. 15-17.
- X. The Scribes and Chief Priests seek to destroy Christ. Mark xi. 18. Luke xix. 47, 48.
- XI. Christ retires in the Evening from the City. Mark xi. 19.
- XII. Tuesday—Third Day before the Passover—The Fig-tree is now withered. Mat. xxi. 20-22. Mark xi. 20-26.
- XIII. Christ answers the Chief Priests, who inquire concerning the Authority by which he acted—Parables of the Vineyard and Marriage-Feast. Mat. xxi. 23, to the end, and xxii. 1-14. Mark xi. 27, to the end, and xii. 1-12. Luke xix. 1-19.
- XIV. Christ replies to the Herodians. Mat. xxii. 15-22. Mark xii. 13-17. Luke xx. 20-26.
- XV. Christ replies to the Sadducees. Mat. xxii. 23-33. Mark xii. 18-27. Luke xx. 27-40.
- XVI. Christ replies to the Pharisees. Mat. xxii. 34-40. Mark xii. 28-34.
- XVII. Christ inquires of the Pharisees concerning the Messiah. Mat. xxii. 41, to the end. Mark xii. 35-37. Luke xx. 41-44.
- XVIII. Christ severely reproves the Pharisees. Mat. xxiii. 1, to the end. Mark xii. 38-40. Luke xx. 45, to the end.
- XIX. Christ applauds the liberality of the poor Widow. Mark xii. 41, to the end. Luke xxi. 1-4.
- XX. Christ foretells the destruction of Jerusalem—the end of the Jewish dispensation—and of the world. Mat. xxiv. 1-35. Mark xiii. 1-31. Luke xxi. 5-33.
- XXI. Christ compares the suddenness of his second Advent to the coming of the Deluge. Mat. xxiv. 36, to the end. Mark xiii. 32, to the end. Luke xxi. 34-36.
- XXII. The Parable of the wise and foolish Virgins. Mat. xxv. 1-13.
- XXIII. The Parable of the Servants and the Talents. Mat. xxv. 14-30.
- XXIV. Christ declares the proceedings at the Day of Judgment. Mat. xxv. 31, to the end.
- XXV. Christ retires from the city to the Mount of Olives. Luke xxi. 37, 38.

- XXVI. Wednesday—Second day before the Crucifixion—Christ foretells his approaching Death. Mat. xxvi. 1-2. Mark xiv. 1.
- XXVII. The Rulers consult how they may take Christ. Mat. xxvi. 3-5. Mark xiv. pt. of ver. 1. ver. 2. Luke xxii. 1, 2.
- XXVIII. Judas agrees with the Chief Priests to betray Christ. Mat. xvi. 14-16. Mark xiv. 10, 11. Luke xxii. 3-6.
- XXIX. Thursday—the day before the Crucifixion. Christ directs two of his Disciples to prepare the Passover. Mat. xxvi. 17-19. Mark xiv. 12-16. Luke xxii. 7-13.
- XXX. Christ partakes of the last Passover. Mat. xxvi. 20. Mark xiv. 17. Luke xxii. 14-18. John xiii. 1.
- XXXI. Christ again reproves the Ambition of his Disciples. Luke xx. 24-27. John xiii. 2-16.
- XXXII. Christ sitting at the Passover, and continuing the Conversation, speaks of his Betrayer. Mat. xxvi. 21-25. Mark xiv. 17-21. Luke xxii. 21-23. John xiii. 17-30.
- XXXIII. Judas goes out to betray Christ, who predicts Peter's denial of him, and the danger of the rest of the Apostles. Luke xx. 28-38. John xiii. 31, to the end.
- XXXIV. Christ institutes the Eucharist. Mat. xxvi. 26-29. Mark xiv. 22-25. Luke xxix. 19, 20.
- XXXV. Christ exhorts the Apostles, and consoles them on his approaching Death. John xiv.
- XXXVI. Christ goes with his Disciples to the Mount of Olives. Mat. xxvi. 3. Mark xiv. 26. Luke xxii. 39.
- XXXVII. Christ declares himself to be the true Vine. John xv. 1-8.
- XXXVIII. Christ exhorts the Apostles to mutual love, and to prepare for Persecution. John xv. 9, to the end. xvi. 1-4.
- XXXIX. Christ promises the gifts of the Holy Spirit. John xvi. 5, to the end.
- XL. Christ intercedes for all his followers. John xvii.
- XLI. Christ again predicts Peter's denial of him. Mat. xvi. 31-35. Mark xiv. 27-31.
- XLII. Christ goes into the Garden of Gethsemane—His agony there. Mat. xxvi. 36-46. Mark xiv. 32-42. Luke xxii. 40-46. John xviii. 1, 2.
- XLIII. Christ is betrayed and apprehended. The resistance of Peter, Mat. xxvi. 47-56. Mark xiv. 43-50. Luke xxii. 47-53. John xviii. 3-11.

PART VII.

From the Apprehension of Christ to the Crucifixion.

- I. Christ is taken to Annas, and to the Palace of Caiaphas. Mat. xxvi. 57. Mark xiv. 51-53. Luke xxii. 54. John xviii. 12-14.
- II. Peter and John follow their Master. Mat. xxvi. 58. Mark xiv. 54. Luke xxii. 55. John xviii. 15, 16.
- III. Christ is first examined and condemned in the House of the High Priest. Mat. xxvi. 59-66. Mark xiv. 55-64. John xviii. 19-24.
- IV. Twelve at night. Christ is struck, and insulted by the Soldiers. Mat. xxvi. 67, 68. Mark xiv. 65. Luke xxii. 63-65.
- V. Peter's first denial of Christ, in the Hall of the High Priest. Mat. xxvi. 66-70. Mark xiv. 66-68. Luke xxii. 56, 57. John xviii. 17, 18. and xxvii. 27.
- VI. After Midnight—Peter's second denial of Christ, at the porch of the Palace of the High Priest. Mat. xxvi. 71, 72. Mark xiv. 69, part of 70. Luke xxii. 58.
- VII. Friday, the day of the Crucifixion. Time, about three in the Morning. Peter's third denial of Christ, in the room where Christ was waiting among the Soldiers till the dawn of day. Mat. xxvi. 73-75. Mark xiv. 70-72. Luke xxii. 59-62.
- VIII. Christ is taken before the Sanhedrim, and condemned. Mat. xxii. 1. Mark xv. part of ver. 1. Luke xxii. 66, to the end.
- IX. Judas declares the innocence of Christ. Mat. xxvii. 3-10.
- X. Christ is accused before Pilate, and is by him, also, declared innocent. Mat. xxvii. 2. and xi. 14. Mark xv. 1-6. Luke xxiii. 1-4. John xviii. 28-38.
- XI. Christ is sent by Pilate to Herod. Luke xxiii. 5-12.
- XII. Christ is brought back again to Pilate, who again declares him innocent, and endeavours to persuade the people to ask Barabbas. Mat. xxvii. 15-20.* Mark xv. 6-11. Luke xxii. 13-19. John xviii. 39.
- XIII. Pilate three times endeavours again to release Christ. Mat. xxvii. 21-23. Mark xv. 12-14. Luke xxiii. 20-25. John xviii. 40.
- XIV. The Jews imprecate the punishment of Christ's death upon themselves. Mat. xxvii. 24-25.
- XV. Pilate releases Barabbas, and delivers Christ to be crucified. Mat. xxvii. 26-30. Mark xv. 15-19. Luke xxiii. 24-25. John xix. 1-16.
- XVI. Christ is led away from the Judgment-hall of Pilate to Mount Calvary. Mat. xxvii. 31-32. Mark xv. 20-21. Luke xxiii. 26-32. John xix. part of v. 16, and v. 17.

- XVII. Christ arrives at Mount Calvary, and is crucified. Mat. xxvii. 33, 34-37. Mark xv. 22-23, 26-28. Luke xxiii. 33-38. John xix. 18-22.
- XVIII. Christ prays for his murderers. Luke xxiii. part of ver. 34.
- XIX. The Soldiers divide and cast lots for the Raiment of Christ. Mat. xxvii. 35, 36. Mark xv. 24-25. Luke xxiii. part of ver. 34. John xix. 23-24.
- XX. Christ is reviled when on the Cross, by the Rulers, the Soldiers, the Passengers, the Chief Priests, and the Malefactors. Mat. xxvii. 39-44. Mark xv. 29-32. Luke xxiii. 35-37.
- XXI. Christ, when dying as a Man, asserts his Divinity, in his answer to the penitent Thief. Luke xxiii. 39-43.
- XXII. Christ commends his Mother to the care of John. John xix. 25-27.
- XXIII. The death of Christ, and its attendant circumstances. Mat. xxvii. 45-52. 54-56. Mark xv. 33-41. Luke xxiii. 44-49. John xix. 28-37.

PART VIII.

From the Death of Christ till his Ascension into Heaven.

- I. Joseph of Arimathea, and Nicodemus, bury the body of Christ. Mat. xxvii. 57-60. Mark xv. 42-46. Luke xxiii. 50-54. John xix. 38-42.
- II. Mary Magdalene, and the other Mary, and the Women from Galilee, observe where the body of Christ was laid. Mark xv. 47. Luke xxiii. 55.
- III. The Women from Galilee hasten to return home before the Sabbath began, to prepare Spices. Luke xxiii. 56.
- IV. Mary Magdalene, and the other Mary, continue to sit opposite the Sepulchre, till it is too late to prepare their Spices. Mat. xxvii. 61.
- V. The Sabbath being ended, the Chief Priests prepare a Guard of Soldiers to watch the Sepulchre. Mat. xxvii. 62-66.
- VI. The Sabbath being over, Mary Magdalene, the other Mary, and Salome, purchase their spices to anoint the body of Christ. Mark xvi. 1.
- VII. The Morning of Easter-day. Mary Magdalene, the other Mary, and Salome, leave their homes very early to go to the Sepulchre. Mat. xxviii. 1. Mark xvi. part of ver. 2. John xx. part of ver. 1.
- VIII. After they had left their homes, and before their arrival at the Sepulchre, Christ rises from the dead. Mat. xxviii. 2-4.

- IX. The bodies of many come out of their Graves, and go to Jerusalem. Mat. xxvii. part of ver. 52, and ver. 53.
- X. Mary Magdalene, the other Mary, and Salome, arrive at the Sepulchre, and find the Stone rolled away. Mark xvi. part of ver. 2, and ver. 3-4. John xx. part of ver. 1.
- [XI. Mary Magdalene leaves the other Mary and Salome, to tell Peter. John xx. 2.
- XII. Salome and the other Mary, during the absence of Mary Magdalene, enter the porch of the Sepulchre, and see one Angel, who commands them to inform the Disciples that Jesus was risen. Mat. xxviii. 5-7. Mark xvi. 5-7.
- XIII. Salome and the other Mary leave the Sepulchre. Mat. xxviii 8 Mark xvi. 8.
- XIV. Peter and John, as soon as they hear the report of Mary Magdalene, hasten to the Sepulchre, which they inspect, and immediately depart. John xx. 3-10
- XV. Mary Magdalene having followed Peter and John, remain at the Sepulchre after their departure. John xx. part of ver. 11.
- XVI. Mary Magdalene looks into the tomb and sees two Angels. John xx. part of ver. 11-12-13, and part of ver. 14.
- XVII. Christ first appears to Mary Magdalene, and commands her to inform the Disciples that he has risen. Mark xvi. 19. John xx. part of ver. 14, and 15-17.
- XVIII. Mary Magdalene, when going to inform the Disciples that Christ had risen, meets again with Salome and the other Mary. Christ appears to the three Women. Matt. xxviii. 9. John xx. 18.
- XIX. The Soldiers, who had fled from the Sepulchre, report to the High Priests the resurrection of Christ. Mat. xxviii. 11-15.
- XX. The second party of Women from Galilee, who had brought their Spices on the evening previous to the Sabbath, having had a longer way to come to the Sepulchre, arrive after the departure of the others; and find the Stone rolled away. Luke xxiv. 1-3.
- XXI. Two angels appear to them also, assuring them that Christ was risen, and reminding them of his foretelling this fact. Luke xxiv. 4-9.
- XXII. Mary Magdalene unites her testimony to that of the Galilean Women. Mark xvi. 10. Luke xxiv. 10.
- XXIII. The Apostles are still incredulous. Mark xvi. 11. Luke xxiv. 11.
- XXIV. Peter goes again to the Sepulchre. Luke xxiv. 12.
- XXV. Christ appears to St. Peter. Luke xxiv. 12.

- XXVI. Christ appears to Cleophas and another Disciple, going to Emmaus. Mark xvi. 12. Luke 13-32.
- XXVII. Cleophas and his companion return to Jerusalem, and assure the Disciples that Christ had certainly risen. Mark xvi. 13. Luke xxiv. 33-35.
- XXVIII. Christ appears to the assembled Apostles, Thomas only being absent, convinces them of the identity of his resurrection body, and blesses them. Luke xxiv. 36-43. John xx. 19-23.
- XXIX. Thomas is still incredulous. Mark xvi. 13. John xx. 24-25.
- XXX. Christ appears to the eleven, Thomas being present. John xx. 26-29.
- XXXI. Christ appears to a large number of his Disciples, on a Mountain in Galilee. Mat. xxviii. 16-17, and part of ver. 18.
- XXXII. Christ appears again at the Sea of Tiberias. His conversation with St. Peter. John xxi. 1-24.
- XXXIII. Christ appears to his Apostles at Jerusalem, and commissions them to convert the world. Luke xxvi. 44-49. Acts i. 4-5.
- XXXIV. Christ leads out his Apostles to Bethany, within sight of Jerusalem, renews their commission, blesses them, and ascends up visibly into Heaven; from whence he shall come to judge the living and the dead. Mat. xxviii. 18-20. Mark xvii. 15-20, Luke xxiv. 50-53. Acts i. 6-12.
- XXXV. St. John's conclusion to the Gospel History of Jesus Christ. John xx. 30-31. xxi. 25.

General Summary

OF THE

ACTS OF THE APOSTLES.

This Book may be divided into the following sections :

- (§. 1.) C. I—IX. From the Ascension of Christ to the termination of the period, in which the Gospel was preached to Proselytes of Righteousness and to Jews only, - - - A. D. 29-40.
- (§. 2.) X—XII. The Gospel now preached to the devout Gentiles or Proselytes of the Gate, - - - - - A. D. 40-45.
- (§. 3.) XIII.—XV. 35. Preaching of the Gospel to idolatrous Gentiles; and Paul's *first* Apostolical journey, - - - - - A. D. 45-49.
- (§. 4.) XV. 36.—XVIII. 22. Paul's *second* journey. A. D. 50-55.
- (§. 5.) XVIII. 23.—XXVII. 1. Paul's *third* journey, - - - - - A. D. 55-60.
- (§. 6.) XXVII. 2.—XXVIII. Paul's journey to Rome as Prisoner, - - - - - A. D. 60-62

Order and Date

OF THE

BOOKS OF THE NEW TESTAMENT, &c.

-
- I. During the first or Pauline persecution,
MATTHEW writes his Gospel in JUDEA, A. D. 37 or 38.
-
- II. MARK, probably at JERUSALEM, writes
his Gospel, - - - - - A. D. 44.
-
- III. PAUL, from THESSALONICA, (see Acts
xvii, 1-10.) writes his *Epistle to the
Galatians*, - - - - - A. D. 50.
- IV. —, from CORINTH, (see Acts xviii,
1-5.) writes his *I. Epistle to the Thessa-
lonians*, - - - - - A. D. 51.
- V. —, continuing at CORINTH, (Acts
xviii, 6-11) writes his *II. Epistle to the
Thessalonians*, - - - - - A. D. 52.
- VI. —, having left Corinth for Crete, is com-
pelled on his return to winter at NICO-
POLIS, whence he writes his *Epistle to
Titus*, - - - - - A. D. 53.
- VII. —, from EPHESUS, (Acts xix, 1-22.)
writes his *I. Epistle to the Corinthians*, A. D. 50.
- VIII. —, from MACEDONIA, (Acts xxi.)
writes his *I. Epistle to Timothy*, - - A. D. 57.
- IX. —, from PHILIPPI, (Acts xx, 1-3.)
writes his *II. Epistle to the Corin-
thians*, - - - - - A. D. 58.
- X. —, from CORINTH, on his way from
Achaia to Macedonia, writes his *Epistle
to the Romans*, - - - - - A. D. 58.
-
- XI. PAUL, from ROME, (Acts xxviii, 17-30.)
writes his *Epistle to the Ephesians*, A. D. 61.
- XII. ———— *Epistle to the Philippians*, A. D. 62.
- XIII. ———— *Epistle to the Colossians*, A. D. 62.
- XIV. ———— *Epistle to Philemon*, A. D. 62.

XV. JAMES writes his *Epistle*, - - - - - A. D. 62.

XVI. PAUL, after his release, writes from ITALY his *Epistle to the Hebrews*, - - A. D. 62.

XVII. LUKE writes his *Gospel* and *The Acts*, in GREECE, - - - - - A. D. 63 or 64.

XVIII. PAUL, imprisoned at ROME, in the general persecution under NERO, in the anticipation of Death, writes his *II. Epistle to Timothy*, - - - - - A. D. 65.

XIX. PETER, (probably from Rome,) writes his *I. Epistle*, - - - - - A. D. 65 or 66.

XX. ———— *II. Epistle*, - - - - - A. D. 66.

XXI. JUDE writes his *Epistle*, (probably in Syria,) - - - - - A. D. 66.

————— Martyrdom of Peter and Paul, - - - - - A. D. 66.

————— Destruction of Jerusalem, - - - - - A. D. 70

XXII. JOHN, at EPHESUS, writes his *Apocalypse*, - - - - - { probably. } 96 or 97

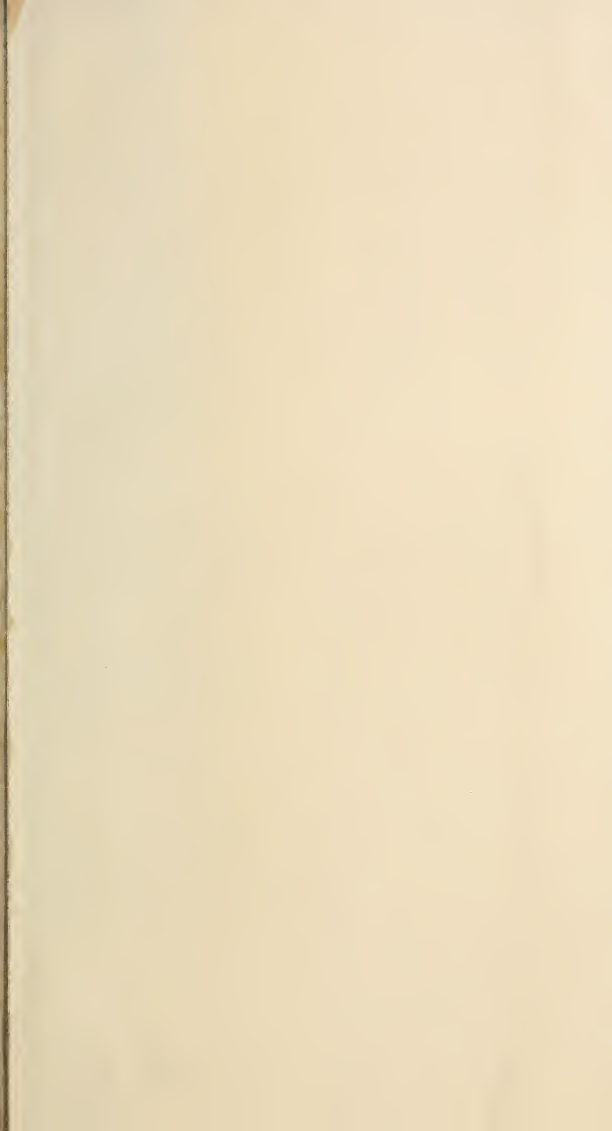
XXIII. — his *Gospel*, - - - - - { } 96 or 97

XXIV. — his *Epistles*, - - - - - { } 96 or 97

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R. E.









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